

TRINITY COLLEGE LIBRARY



3 1761 02743018 0

Centenary Report

Opening of All Saints' Cathedral

Canadian Church Congress

Halifax, Windsor, Annapolis Royal



EDITORIAL COMMITTEE



FROM THE LIBRARY OF
TRINITY COLLEGE TORONTO



250-

A-6





THE MEMORIAL IN STONE OF THE BICENTENARY OF THE CANADIAN CHURCH
All Saints Cathedral, Halifax, Nova Scotia, in 1910.

The Official Report

OF THE

Opening of All Saints' Cathedral

At Halifax, N. S.

The Canadian Church Congress and other
Proceedings at Halifax, Windsor and
Annapolis Royal, N. S.

IN CONNECTION WITH THE

Bicentenary Commemoration

OF THE

Church of England in Canada

1710-1910

1911

CHRONICLE PRINTING CO., LTD., HALIFAX, N. S.

84
5603
C5B
1910

THE UNITED STATES OF AMERICA

OFFICE OF THE ATTORNEY GENERAL

WASHINGTON, D. C.

THE UNITED STATES OF AMERICA
THE DEPARTMENT OF JUSTICE
THE OFFICE OF THE ATTORNEY GENERAL
WASHINGTON, D. C.

RECEIVED

DEPARTMENT OF JUSTICE

WASHINGTON

123203

FEB 6 1937

INDEX.

	PAGE
Agents & Instruments, (Finance).....	172
“ “ (Men & Women).....	16C
Algoma, Bp. of see Thorneloe Rt. Rev. G. T.	
Allin, R. W.....	172
All Saints' (Bedford)	53
All Saints' Cathedral Opening.....17, 18, 29, 36, 39, 42, 393	
Ambrose, Rev. G. M.....	188
Annapolis Royal.....	384, 393
Armitage, Ven. W. J.....	12, 17
Bambrick, Rev. R. J.....	363, 364
Band Concert	52
Bible Study, Call to.....	350, 355
Bicentenary, History & Scope of.....	11
Bicentenary Prayers.....	16
Bicentenary Sketches.....	15
Bidwell, Very Rev. E. J.....	69, 74, 75, 288
Brent, Rt. Rev. C. H. (Phillipines)	
36, 37, 171, 189, 200, 208, 356, 364, 369	
Call to Bible Study	350, 355
Call to Prayer	350, 353, 355, 356
Call to Service	350, 353, 355, 357
Campbell, Rt. Rev. A. E. (Glasgow) 18, 20, 51, 53, 189, 196,	
197, 200, 204, 302, 315, 365, 367, 375, 381, 383, 387, 390, 393	
Campbell, R.	13
Canadian Church Congress.....	54
Canadian Club.....	377
Carleton, C. H.....	81, 82, 83, 365, 372
Central New York, Bp. of, see Olmstead Rt. Rev. C.T.	
Chaplain General (see Bp. Taylor Smith)	
Child and the State	106
Child in the Church.....	81
Child in the Home.....	55
Child in the School	69
Child in the Sunday School.....	90
Children's Service	36
Christ Church, (Dartmouth)	53
Church's work among men.....	219
Cody, Ven. H. J.....	209, 212, 213, 219
Colorado, Bp. of, see Olmstead Rt. Rev. C. S.....	
Columbia, Bp. of, see Perrin Rt. Rev. W. W.....	
Committees	13
Convocation (Windsor)	362
Courtney, Rt. Rev. F.....	21, 22, 39, 68, 172, 180, 229, 361
Craig, Rev. W. W.....	144, 150
Crawford, Very Rev. E. P.	19, 20, 29, 48
Creighton, Rev. O.....	229

	PAGE
Crockett, Rev. Stuart.....	42
Cummings, Mrs. Willoughby 160, 165, 166, 229, 230, 365, 373	
Darlington, Rt. Rev. J. H. (Harrisburg).....	53, 90, 101
Dart, Rt. Rev. John (New Westminster)	13
Devotional Services.....	350, 355
Dibb, Rev. F. T.....	10, 123, 124
Digby.....	391
Diocesan Women's Cathedral League.....	18, 48
Dixon, Rev. R. F.	188
Duckworth, Sir Dyce	324, 330, 331
Duluth, Bp. of, see Morrison Rt. Rev. J. D.	
Dumoulin, Rt. Rev. J. P. (Niagara) 10, 53, 106, 155, 223, 228	
Edgehill.....	359
Evangelization of the World	160
Evans, Very Rev. T. F. L.....	13
Evening Prayer (Sept. 3rd).....	29
" " (Sept. 4th)....	42
Fairweather, A. C.....	13
Farthing, Rt. Rev. J. C. (Montreal)	
29, 209, 218, 229, 235, 239, 252, 255, 302, 390	
Finance Committee.	14
Forrest, Rev. John.....	50, 380
Fredericton	394
Fraser, Hon. D. C. (Lieut. Gov.).....	49
Fredericton, Bp. of, see Richardson, Rt. Rev. J. A.	
Gailor, Rt. Rev. T. F. (Tennessee)....	53, 106, 114, 200, 208
Glasgow, Bp. of, see Campbell, Rt. Rev. A. E.....	
Grand Pre	382
Hague, Rev. Canon D.....	302, 303
Hamilton, Most Rev. Charles (Ottawa)	
13, 20, 30, 239, 240, 364, 366	
Hanson, Rev. Geo. H.....	324, 340
Harding, Rt. Rev. Alfred (Washington)	
20, 53, 103, 105, 275, 287, 364, 368, 375, 386	
Harrisburg, Bp. of, see Darlington, Rt. Rev. J. H...	
Haslam, Rev. R. H. A.....	179, 189
Hedley, Rev. C. W.....	89, 122
Hiltz, Rev. R. A.....	90, 95
Hind, Rev. K. C.....	17
History, of Bicentenary Commemoration	11
Hospitality Committee	15
How, Rev. Henry	384
Hoyles, N. W.....	123, 129
Huron, Bp. of, see Williams, Rt. Rev. D.....	

	PAGE
Indian and Immigrant Missions.....	180
Ingles, Ven. C. L.....	90, 92
Jew, Moslem and Heathen.....	189
Jones, J. E.....	55, 56, 57, 102
Jones, Rt. Rev. Llewellyn (Newfoundland)	29
Juvenile Depravity.....	115
Kaulbach, Ven. J. A.....	17
Keefer, F. H.....	122
King, Prayer Book from the.....	385
“ Telegram from the.....	362
King's College.....	362, 363, 393
Lawrence Rt. Rev. Wm. (Massachusetts)	
42, 43, 50, 143, 172, 179, 288, 300, 364, 368	123
Liquor Traffic.....	123
London, Bp. of, see Winnington-Ingram, Rt. Rev..	
A. F.....	
Lord, Rev. C.....	122
Luncheon, (Dio. Cath. League)	48
Lyttleton, Rev. the Hon. E.....	55, 61, 365, 372
McBee, Silas.....	144, 146, 147
McComas, Rev. J. P.....	386
McDonald, Judge H. S.....	51, 257, 258, 365, 371
MacKenzie, Alderman G. E....	50
Maclean, Hon. A. K.....	49
MacNab, Rev. Canon A. W.....	29, 275, 276
Madden, Ven. T. J.....	115, 117, 123, 138, 223, 224
Massachusetts, Bp. of, see Lawrence, Rt. Rev. Wm.	
Matheson, Most Rev. S. P. (Rupert's Land) 12, 18, 21, 51, 53,	
54, 115, 116, 122, 155, 159, 180, 188, 200, 219, 364, 365, 376	
Mayor of Halifax.....	50, 380
Mellish, A. J. B.	186, 275
Men's Meeting	39
Men's Work in the Church.....	223
Mills Rt. Rev. W. L. (Ontario)	
11, 13, 53, 123, 124, 257, 268, 288, 390	
Ministry of Healing.....	324
Mission Fields abroad.....	189
Mission Fields at home.....	180
Missionary Finance.....	172
Missionary opportunity and responsibility.....	200, 209
Montreal.....	392, 395
Montreal, Bp. of, see Farthing, Rt. Rev. J. C.....	
Morrison, Rt. Rev. J. D. (Duluth).....	18, 30, 53, 180, 186
Music Committee.....	14

Newfoundland, Bp. of, see Jones, Rt. Rev. L.....	
New York, Bp. of, Central, see Olmstead, Rt. Rev. C. T.	
Niagara, Bp. of, see Dumoulin, Rt. Rev. J. P.....	
Olmstead, Rt. Rev. C. S. (Colorado).....	53, 106, 112, 113
Olmstead, Rt. Rev. C. T. (Cent. New York).....	53
O'Meara, Rev. Canon.....	350, 351
Ontario, Bp. of, see Mills, Rt. Rev. W. L.....	
Organization	14
Ottawa, Archbp. of, see Hamilton, Most Rev. C...	
Owen, Judge J. M.....	387
Parental Responsibility	55
Parochial Problems.....	288
Parrock, Rev. R. A.....	106, 107
Perkins, Rev. Jocelyn.....	42
Perrin, Rt. Rev. W. W. (Columbia)	
	42, 69, 70, 324, 349, 360, 365, 370
Phair, Rev. Canon E. E. M.....	229, 241
Philippines, Bp. of, see Brent, Rt. Rev. C. H.....	
Plumptre, Mrs. H. P.....	55, 66, 171, 229, 236
Powell, Rev. L. P.....	171, 324, 326
Powell, Rev. Canon T. W.....	55, 67, 68, 103, 362
Practical Problems of the Can. Church.....	239
Prayer, Call to.....	350, 353, 355, 356
Prayer Book Adaptation.....	302
Prayer Book, the King's.....	385
Prefatory Note.....	10
Public Gardens, Halifax.....	52
Raymond, Ven, W. O.....	12, 13, 389
Reeve, Rt. Rev. W. D. (Toronto).....	160
Relations with Church of Motherland.....	239
Relations with other Christian Churches.....	
Rexford, Rev. E. I.....	81, 103, 104
Rhineland Rev. P. M.....	160, 200
Richardson, Rt. Rev. J. A. (Fredericton).....	13, 55, 275
Rigby, Rev. Canon.....	69, 78, 80
Robinson, Rev. Canon C. H.....	223, 224, 350, 353
St. Andrew's Brotherhood	395
St. George (Halifax)	53, 103
St. John, N. B.....	394
St. Luke's (Annapolis Royal).....	
St. Mark's (Halifax).....	53
St. Matthias (Halifax).....	
St. Paul's, (Halifax).....	53, 155
Savary, Judge A. W.....	12, 388, 390
Schofield, Very Rev. C. D.. ..	29

	PAGE
Scott, Rev. Canon F. G.....	302, 309, 310, 324, 334
Secretaries.....	11, 14
Secret of True Success.....	377
Service, Call to	350, 353, 355, 357
Shatford, Rev. A. P.....	288, 289, 293
Shortt, Prof. Adam	144, 145
Smith, Rev. F. Ernest.....	42
Smith, Miss Gena	69, 70, 71, 359
Smith, Rt. Rev. J. Taylor (Chaplain General).....	39, 40, 53, 115, 121, 219, 223, 350, 353, 364, 370, 394
Smyth, Rev. J. Paterson.....	81, 84, 355
Social Evil and Kindred Subjects	115
Socialism, Church's Attitude towards.....	144
Starr, Rev. Canon	122
State, Child and the.....	106
Storrs, Rev. Preb.	42, 239, 246, 247
Success, Secret of True.....	377
Sunday School, Child in	90
Sunday School Problems & Methods	103
Sweeny, Rt. Rev. J. F. (Toronto).....	53, 81, 82, 89, 90, 103, 387, 390
Symonds, Rev. Herbert.....	259, 261, 263
Temperance	123
Tennessee Bp. of, see Gailor, Rt. Rev. T. F.....	
Thank-offering, Bicentenary	15
Thorneloe, Rt. Rev. G. T. (Algoma).....	53, 144, 145, 288, 294
Toronto, Bp. of, see Sweeny, Rt. Rev. J. F.....	
Trinity Church.....	53, 209
Trivett, Rev. S.	188
Tucker, Rev. Canon L. N.....	10, 122, 180, 182, 209
VanAllen, Rev. W. H.....	143, 155, 257, 267, 360, 361
Vroom, Rev. Canon.....	17, 20, 29
Wallace, Judge	377
Washington, Bp. of, see Harding, Rt. Rev. A.....	
White Slave Traffic	115
Wilkinson, Rev. Wm.....	219, 220, 221, 390
Williams, Rt. Rev. David (Huron)	275, 280
Williams, Very Rev. L. W.....	13, 29, 89, 390
Windsor.....	359
Winnington-Ingram, Rt. Rev. A. F. (London).....	29, 30, 31, 50, 54, 69, 155, 157, 209, 217, 357, 364, 366, 374, 377, 381, 383, 385, 390, 391, 392, 396.
Woman's Work in the Church.....	229
Wood, Rev. T. W.....	388, 389
Workingman and his Problems.....	155
Worrell, Rt. Rev. C.L. (Nova Scotia).....	9, 11, 13, 17, 28, 29, 30, 42, 48, 49, 51, 54, 275, 288, 360, 361, 374, 383, 384, 389, 390, 391, 396
Young Peoples Societies.....	81



THE RIGHT REVEREND CLARENDON LAMB WORRELL, D.D , D.C.L.,
Sixth Bishop of Nova Scotia, President of the Bicentenary Celebration and
Canadian Church Congress, 1910, during whose episcopate All Saints
Cathedral has been erected



FOREWORD.

The Official Report of the Bicentenary Congress of the Church of England in Canada and of the opening services of All Saints' Cathedral, Halifax, has been compiled with great care, and it is hoped that the substance of the extremely valuable papers which are thus preserved may prove both a pleasant reminder of the event and a useful reference on the many subjects discussed.

May the book, as it goes upon its journey through the world, carry with it the echoes of the many ringing words of truth and faith and earnestness which characterized the Congress and tend to keep alive the inspiration which came from that great historic gathering.

It was an epoch in the history of the Church in Canada. May it be, not simply a memory of the past, but, as a live wire charged forever with the living energy of a living Church, conscious of its position, its purpose and its power.

Clare L. Nova Scotia

President of the Congress.

PREFATORY NOTE.

In the preparation of the Bicentenary Report the Editorial Committee has endeavored to obtain verbatim reports of all addresses delivered during the Commemoration proceedings. Where notes were used by the speakers the report of the address has been made up from the reports given by newspapers and Church periodicals. In some cases manuscripts were lent by speakers to publishers of Church papers or newspapers and not returned, or were returned and lost in the mails.

Where reference is made to hymns, the numbers used are those of the Book of Common Praise, the new hymnal of the Church of England in Canada.

Photographs of all speakers were asked for, but in some cases were unobtainable.

The desire of the Committee has been to present as full and complete a report as possible. They ask the indulgence of subscribers for the late appearance of the book.

THE EDITORIAL COMMITTEE.

During the publication of the Report, the Rev. F. T. Dibb, M.A., of Napanee, Ontario, who addressed the Congress on the subject of the "Liquor Traffic" (p. 124) was killed while attempting to board the Grand Trunk Express at Napanee. The deceased was the rector of the Church of St. Mary at Napanee, Ont.

During the publication of the Report, the Rev. Canon L. Norman Tucker, L.M., D.C.L., Gen. Secretary of the Missionary Society of the Canadian Church, was appointed Dean of St. Paul's, London, Ont. Rev. Dr. Tucker addressed the Congress on "The Field at Home" and "Missionary Opportunity and Responsibility."

On March 29, 1911, the death occurred of the Right Rev. J. P. DuMoulin, D.D., Lord Bishop of Niagara, at Hamilton, Ont. His Lordship addressed the Congress on "The Workingman and his Problems" (p. 155) and "Men's Work in the Church" (p. 228.)

Line 13 from foot of page 29 should read "The Right Rev. Llewellyn Jones, D. D., Lord Bishop."



The Bicentenary Executive Committee at Halifax

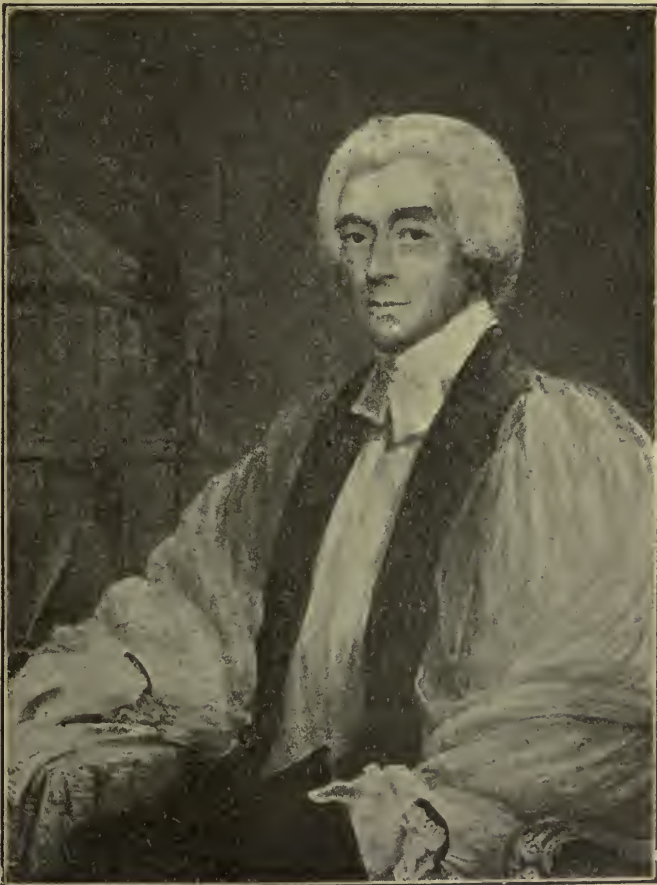
HISTORY AND SCOPE OF BICENTENARY COMMEMORATION.

At the meeting of the General Synod of the Church of England, in the Dominion of Canada, held at the City of Ottawa, Sept. 23rd to Oct. 2nd, 1908, the House of Bishops adopted the following resolution:

"Moved by the Bishop of Nova Scotia, seconded by the Bishop of Ontario.

"That inasmuch as the year 1910 will be the 200th Anniversary of the first regular services of the Church of England in Canada, which were held in St. Anne's Church, Annapolis Royal, N.S., 1710;

"And inasmuch as in the year 1910, it is expected that the new Cathedral of All Saints', Halifax, N.S., the erection of which was considered necessary by the burning of the Pro-Cathedral, will be ready for opening;



THE RIGHT REV. CHARLES INGLIS, D.D., First Bishop of Nova Scotia

"Therefore, be it resolved, that the occasion is one which the Church in Canada may be invited to join in celebrating as an epoch in its history, and that a joint committee be appointed to co-operate with the Diocese of Nova Scotia in this matter."

This resolution was subsequently concurred in by the Lower House, on motion of His Honour Judge Savary, seconded by the Ven. Archdeacon Raymond, and on motion of Vice-Chancellor Davidson, seconded by the Ven. Archdeacon Armitage, the Prolocutor of the Synod was asked to appoint a committee on the proposed celebration



Interior of All Saints' Cathedral, Halifax, Nova Scotia

The following were subsequently named as a joint committee by the Upper House and by the Prolocutor of the Lower House:

The Most Rev. Samuel Pritchard Matheson, D.D., D.C.L., Lord Archbishop of Rupert's Land, Primate of all Canada.

The Most Rev. Charles Hamilton, M.A., D.D., D.C.L., Lord Archbishop of Ottawa.

The Right Rev. John Dart, M.A., D.D., D.C.L., Lord Bishop of New Westminster. (Since deceased).

The Right Rev. William Lennox Mills, D.D., LL.D., D.C.L., Lord Bishop of Ontario.

The Right Rev. Clarendon Lamb Worrell, M.A., D.D., D.C.L., Lord Bishop of Nova Scotia.

The Right Rev. John Andrew Richardson, D.D., D.C.L., Lord Bishop of Fredericton.

The Very Rev. L. W. Williams, M.A., D.D., Dean of Quebec.

The Very Rev. T. F. L. Evans, D.D., D.C.L., Dean of Montreal.

The Ven. Archdeacon Raymond, LL.D., Archdeacon of St. John.

R. Campbell, Esq., M.A., D.C.L., K.C., Quebec.

A. C. Fairweather, Esq., K.C., Rothesay, N.B.

On 19th of November, 1908, at the meeting of the Executive Committee of the Synod of the Diocese of Nova Scotia, the Bishop stated that he had, after conference with others, proposed in the Upper House of the recent General Synod, that steps be taken to hold a suitable commemoration in 1910, of the events of 1710, and suggestions had been made as to the scope and magnitude of the proposed commemoration. The Executive Committee of the Synod thereupon passed a resolution heartily approving of the contemplated commemoration, and recommending the appointment by his Lordship of a Diocesan Committee to co-operate with the committee already appointed by the General Synod. His Lordship subsequently appointed two committees, a Central Executive Committee and an Advisory or Consultative Committee.

The first meeting of the Central Executive Committee was held on Dec. 14, 1908, when it was decided that the Commemoration should consist of:

BICENTENARY REPORT.

1. The formal opening of All Saints' Cathedral.
2. The holding of a Canadian Church Congress.
3. Devotional Services at All Saints' Cathedral and at St. Paul's Church.
4. A special Convocation at King's College, Windsor, for the conferring of Honorary Degrees.
5. A Commemoration Service at Annapolis Royal.
6. Commemoration Services at St. John, and at the Cathedral, Fredericton.

It was also proposed that a Thank Offering in aid of the Building Fund of All Saints' Cathedral be a feature of the Commemoration.

The following appointments were made at various times by the Central Committee:

HONORARY PRESIDENT—The Most Rev. Samuel Pritchard Matheson, D.D., D.C.L., Lord Archbishop of Rupert's Land, Metropolitan of the Province of Rupert's Land and Primate of all Canada, Winnipeg, Man.

HONORARY VICE-PRESIDENT—The Most Rev. Charles Hamilton, M.A., D.D., D.C.L., Lord Archbishop of Ottawa, Metropolitan of the Province of Canada, Ottawa, Can.

PRESIDENT—The Right Rev. Clarendon Lamb Worrell, M.A., D.D., D.C.L., Lord Bishop of Nova Scotia, Halifax, N.S.

VICE-PRESIDENT—The Right Rev. John Andrew Richardson, M.A., D.D., D.C.L., Lord Bishop of Fredericton, Fredericton, N.B.

SECRETARY CENTRAL EXECUTIVE COMMITTEE—Rev. V. E. Harris, M.A., Halifax, N.S.

GENERAL ORGANIZING SECRETARY—Rev. C. W. Vernon, M.A., B.D., Halifax, N.S.

SECRETARIES CANADIAN CHURCH CONGRESS—Rev. C. W. Vernon, M.A., B.D., Halifax, N.S. (Sec. A.).

R. V. Harris, Esq., Halifax, N.S. (Sec. B.).

Rev. L. J. Donaldson, M.A., Halifax, N.S. (Mass Meetings).

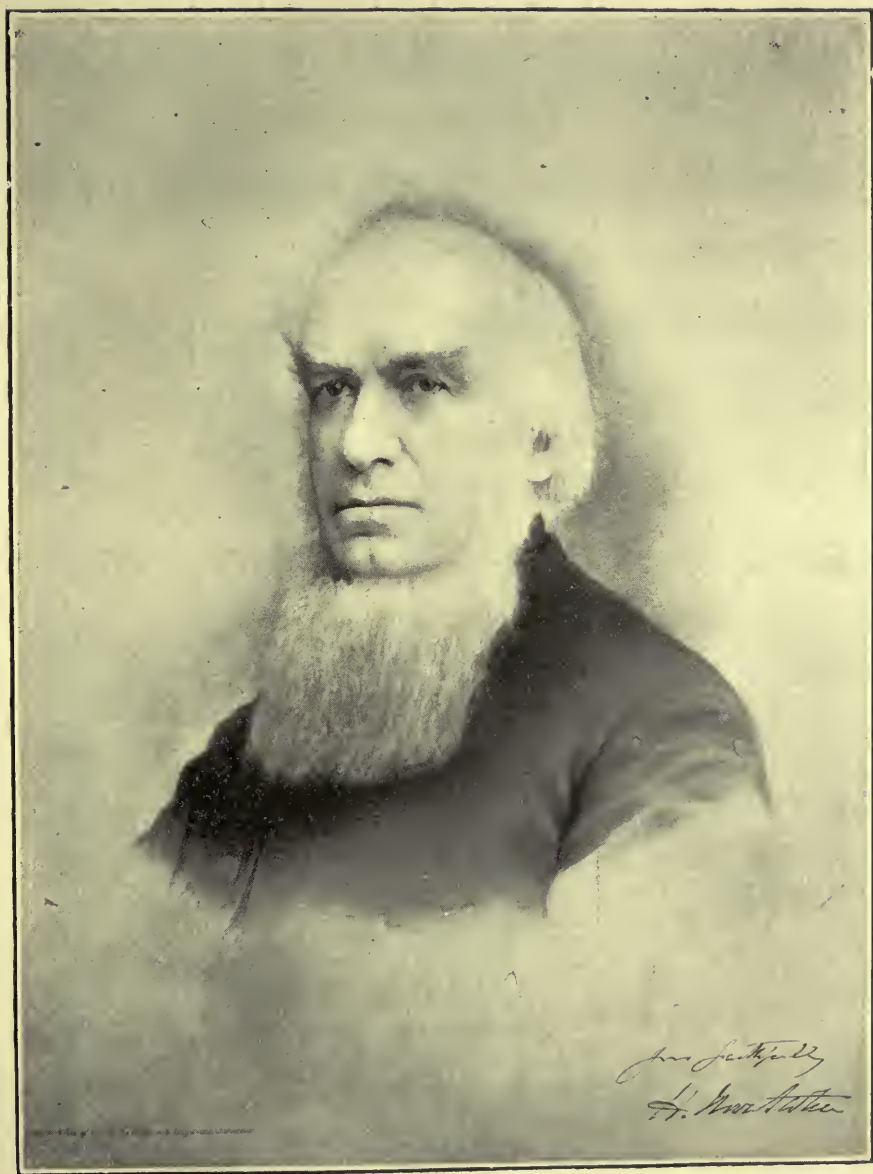
C. A. Prescott, Esq., Halifax, N.S. (Transportation).

Rev. F. Ernest Smith, M.A., Halifax, N.S.

Rev. K. C. Hind, M.A., Halifax, N.S. (Music).

FINANCE COMMITTEE—A. Handfield Whitman, Esq., Chairman; J. W. Allison, Esq., Treasurer.

MUSIC COMMITTEE—The Right Rev. Clarendon Lamb Worrell, M.A., D.D., D.C.L., Lord Bishop of Nova Scotia, Chairman; Rev. K. C. Hind, M.A., Secretary.



RIGHT REV. HIBBERT BINNEY, D.D., Fourth Bishop of Nova Scotia
(Who inaugurated The Cathedral Movement in Nova Scotia)

HOSPITALITY COMMITTEE—Miss Ella Ritchie, "Winwick," Halifax, Secretary.

BICENTENARY COMMITTEE, Windsor, Nova Scotia—Rev. Canon F. W. Vroom, M.A., D.D., D.C.L.; Rev. G. R. Martell, M.A.; Prof. J. B. McCarthy, B.A. M. Sc.

BICENTENARY COMMITTEE, Annapolis Royal, N.S.—Rev. H. How, B.A., Rural Dean of Annapolis; Rev. H. D. deBlois, M.A.; His Honour Judge A. W. Savary, M.A.

Each Diocese in Canada was asked to appoint a Corresponding Secretary and two official delegates.

From the inception of the work, His Lordship the Bishop of Nova Scotia conducted a very large correspondence with the Bishops of the Church in Canada, Great Britain and the United States, extending to them all an invitation to be present and take part in the Congress and Commemoration.

In selecting the subjects for discussion at the Canadian Church Congress the committee aimed at preparing a programme interesting to all churchmen the world over, and at the same time dealing with problems and matters affecting the interests of the Church of England in Canada.

The chairmen selected for the various meetings of the Congress were the Bishops of the Church of England in Canada, and Canadians who are Bishops of the Protestant Episcopal Church in the United States.

At a meeting of the General Synod Committee, held at St. John, in October, 1909, it was resolved that every church in the Dominion should be asked to arrange for the preaching of a special sermon on a Sunday not later than August 28th, 1910, and to take up a collection on behalf of All Saints' Cathedral, to be presented at the opening service.

At the time of the Bicentenary celebration an historical souvenir, "Bicentenary Sketches and Early Days of the Church in Nova Scotia," was issued. (For sale at the office of "Church Work," Church of England Institute, Halifax, in paper, \$1.25; in cloth, \$1.75; in morocco, \$3.00.)

THE EDITORIAL COMMITTEE.

BICENTENARY PRAYERS.

⊙ GOD, the strength of all those that put their trust in Thee, mercifully accept our prayers; and grant us the help of Thy grace, that this Diocese which has begun a Cathedral to the glory of Thy great Name, the honor of Thy holy Church, and the welfare of Thy people, may be blessed in its endeavor, and enabled to bring it to perfection, through Him who liveth and reigneth with Thee and the Holy Spirit, ever one God, world without end. Amen.

⊙ GOD, who didst put it into the hearts of Thy faithful people to begin the erection of a Cathedral for this Diocese to Thy honor and glory; we yield Thee hearty thanks for Thy great goodness in enabling them to complete the part begun.

We implore Thy blessing upon it, that it may be a means of preserving our most Holy Faith, and strengthening and extending Thy Kingdom. Grant that the worship offered within its walls may ever be acceptable in Thy sight, that Thy Word spoken within it may never be spoken in vain, and that amongst all who gather together in Thy Name, peace and concord, love and unity, truth and righteousness may forever abound.

Hear us, we beseech Thee, for the sake of Jesus Christ our Lord and Saviour. Amen.

ALmighty and Eternal Father, who rulest all things in Heaven and earth, we yield Thee hearty thanks for Thy great mercy in planting Thy Church in this land, and for Thy watchful care under which it has grown through the last two hundred years.

WE implore thy blessing upon this Congress and all efforts to commemorate Thy loving kindness towards us. Give us grace to learn, alike from failures and success, our own weakness and daily dependence upon Thee. Send Thy Holy Spirit upon us that all our doings may be ordered and directed for the advancement of Thy Kingdom and the glory and honour of Thy Holy Name. Hear us, we beseech Thee, for the sake of Jesus Christ, Thy Son our Lord. Amen.

The Opening Services

AT

All Saints' Cathedral Halifax

SATURDAY, SEPTEMBER 3rd, 1910.

7 A. M. HOLY COMMUNION.



THE first service—Holy Communion—in the new All Saints' Cathedral took place at seven o'clock on Saturday morning, September 3rd, 1910.

The celebrant was the Right Rev. Clarendon Lamb Worrell, D. D., Lord Bishop of Nova Scotia.

The Epistle (Galations V. 16-24), was read by the Venerable J. A. Kaulbach, D. D., Archdeacon of Nova Scotia.

The other clergy taking part in the service were the Ven. W. J. Armitage, M. A., Ph. D., Archdeacon of Halifax; the Rev. F. W. Vroom, D. D., Canon of All Saints'; and the Rev. K. C. Hind, M. A., Chaplain to the Bishop of Nova Scotia.

Immediately after the Nicene Creed, the altar, alms basin and credence table were dedicated by the Bishop. The altar was provided for by the will of the late Mrs. Binney; the alms basin is a memorial to the late Very Rev. William Bullock, D. D., first Dean of Nova Scotia, presented by Canon and Misses Bullock. The credence table is a memorial to the late Dean Edwin Gilpin, presented by some of his friends. The credence, of oak, is beautifully carved with symbolic wheat ears and bunches of grapes.

The words inscribed upon the altar are;

"He that eateth my flesh and drinketh my blood dwelleth in Me and I in him."

The design of the base is suggested by the words of the Prophet Isaiah of the seraphim :

"Each one had six wings. With twain he covered his face, and with twain he covered his feet and with twain he did fly."

The "fair linen" was brought out from England by Prebendary Storrs, and is the gift to the cathedral of the ladies of the Guild of St. Peter's, Eaton Sq., London, Eng.

8 A. M. HOLY COMMUNION.

In the absence of the Most Rev. S. P. Matheson, D. D., Primate of all Canada, the celebrant at the second service of Holy Communion was the Right Rev. Archibald Ean Campbell, D. D., Lord Bishop of Glasgow and Galloway, assisted by the Right Rev. James D. Morrison, D. D., Bishop of Duluth.

At this service there took place the dedication of the organ, the gift of the Diocesan Woman's Cathedral League.

The hymn sung at the close of this service was number 256 "In the Name of God the Father."

11 A. M. OFFICIAL OPENING SERVICE.

For the official opening service at eleven o'clock the great cathedral was crowded to its doors.

Those specially invited to this opening service by the Dean and Chapter included the bishops of the Church in Canada, Newfoundland, Great Britain and the United States, the speakers at the Bicentenary Congress, the delegates appointed by the Dioceses of the Church in Canada, representatives of the Dominion and the Provincial Governments of Nova Scotia and Prince Edward Island, the judges of the Supreme Courts of the two provinces, the Mayors of Halifax, Dartmouth, Windsor and Annapolis Royal, the United States Consul-General at Halifax, representatives from the Halifax Board of Trade, the Canadian Club, Masonic Grand Lodge and National Council of Women, the Architect and Contractor of the Cathedral, the wives of the members of the Cathedral Chapter, the Presidents of all institutions and organizations of the Church in the Diocese of Nova Scotia, representatives from all Canadian Church Universities and Colleges, the Chancellors of the dioceses of the Canadian Church, the heads of the Universities and Colleges of the Maritime Provinces, the Moderator of the Presbyterian Church in Canada, the Presidents of the Nova Scotia Methodist Conference, and of the Baptist Convention of the Maritime Provinces, the Roman Catholic Archbishop of Halifax, the pastors and clergy of all Presbyterian, Methodist, Baptist, Roman Catholic, African Baptist and African Methodist congregations in Halifax and Dartmouth, the commanding officer of the Salvation Army at Halifax and the Presidents of the N. S. Bible Society and the Provincial Lord's Day Alliance.

The service began with the stately procession of clergy, choir boys and men who robed at the School for the Blind, and headed by a processional cross, marched to the Cathedral, and entered the centre door, each section of the procession going to its allotted place.

The following was the order of Procession.

Cross Bearer.

The Choir.

The Lay Secretaries of the Canadian Church Congress.

The Architect of the Cathedral.

The Clergy of Nova Scotia in order of seniority, Rural Deans last.

Visiting Clergy not representing Dioceses in order of Seniority.

Clergy representing Canadian Dioceses in the following order :
Keewatin, Calgary, Ottawa, Yukon, Niagara, New Westminster, Qu'Appelle,
Algoma, Moosonee, Ontario, Columbia, Huron, Montreal, Rupert's Land,
Fredericton, Toronto, Quebec.

Invited Clerical Speakers at the Canadian Church Congress
Canon Simpson and Archdeacon Smith.

The Cathedral Banner.

Honorary Canons of All Saints'.

Canons of All Saints'.

The Verger

The Dean of Nova Scotia.

Bishop Taylor Smith.

Bishop Reeve.

The following Bishops, each followed by a Chaplain:—Toronto, Washington, Fredericton, Harrisburg, Central New York, Glasgow, Colorado, Philippine Islands, Ontario, Duluth, Niagara, Columbia, Tennessee, Newfoundland, Massachusetts, London.

The Preacher (Bishop Courtney.)

The Chancellor of the Diocese of Nova Scotia.

Bishop's Chaplain, bearing Pastoral Staff.

The Bishop of Nova Scotia.

Two Chaplains.

Chaplain bearing Metropolitan Cross.

The Archbishop of Ottawa, followed by two Chaplains.

The Primate of Canada, followed by two Chaplains.

The cathedral banner borne in the procession was the beautiful gift of Mrs. E. D. Tucker. It is exquisitely worked bearing a chalice and paten, the stem of the chalice being set with jewels, also the gift of Mrs. Tucker.

The normal strength of the choir is 10 basses, 8 tenors, 15 altos (ladies) 24 sopranos, (ladies), 20 trebles, (boys).

The strength of the choir for the opening service was 26 basses, 12 tenors, 21 altos, 53 sopranos, 25 trebles—a total strength of 140 voices.

The organist on this occasion was Miss Hannah Dore for many years organist at St. Luke's Pro-Cathedral, and the choir was under the direction of G. F. Austen, A. R. C. O., Organist of All Saints' Cathedral.

The order of the service was

Processional Hymns 362. "Blessed City, Heavenly Salem."

363, "Christ is Made the Sure Foundation."

Exhortation, Confession, Absolution, &c.,

The Very Rev. E. P. Crawford, M. A., D. D., Dean of Nova Scotia,

Venite..... W. Hayes.

Psalm 24 J. Barnby.

Psalm 122..... G. J. Bennett.

Dedication of the Lectern, by the Most Reverend Charles
Hamilton, D. D., Archbishop of Ottawa, Metropolitan of
Eastern Canada.

(The Lectern is the gift of Mr. S. M. Brookfield, as a Memorial to his wife, Annie Brookfield and represents an angel, bearing aloft the open book of the Everlasting Gospel. The Bible is the gift of Rev. Stuart Crockett D. C. L., of New York.)

First Lesson:—II Chronicles, v.

The Right Rev. Alfred Harding, D. D., Bishop of Washington.

Second Lesson:—Revelation xxi.

The Right Rev. Archibald Ean Campbell, D. D., Lord Bishop of
Glasgow and Galloway.

Benedictus.....Tulle.

Creed, Lesser Litany, Lord's Prayer, Versicles, and Collects :

The Very Rev. E. P. Crawford, D. D., Dean of Nova Scotia.

Anthem:—Psalm cxxxii, 8, 9 Cobb.

“ Arise, O Lord into Thy resting place,
Thou and the Ark of Thy strength.
Let Thy priests be clothed with righteousness,
And let Thy Saints sing with joyfulness.”

State Prayers and final Collects :

Rev. F. W. Vroom, M. A., D. D., Canon of All Saints.

Hymn:—Blundell's School Commemoration Hymn. (Sung at Pan-Anglican Congress, Thanksgiving Service at St. Paul's Cathedral, Wednesday, June 24th, 1908).

GREAT LORD OF WISDOM, LIFE AND LIGHT.

“And God said: ‘Let there be light!’ and there was light.”

Great Lord of wisdom, life and light,
Before the hills were founded,
Thy quickening breath dissolved the night
And stirred through deeps unsounded,
Beneath Thy hand the formless earth
And ocean rolled asunder,
And in Thy likeness man had birth,
Thy crowning work and wonder.

Through that grey dawn Thou calledst him,
Untaught, but not unheeding;
His feet were faint, his lamp was dim,
Yet faith discerned Thy leading,
Age after age and line on line
Thy Book unfolded clearer,
Till, like a flush of morn divine,
Thy Son proclaimed Thee nearer.

His word from East to slumbering West
 Went out for all creation;
 Our far-off islands woke and blest
 Thy Name with adoration,
 We kneel where our forefathers knelt,
 They trod Thy courts before us;
 Unseen, though near, our hearts have felt
 Their blessings wafted o'er us.

We thank Thee, Lord, for these our sires,
 Whose faith, in power out-welling,
 Through flood, through field, through martyr fires,
 Hath wrought by love compelling.
 Still breathe on us, great Lord of morn,
 That zeal of Saints and Sages;
 So tongues unheard and isles unborn
 Shall hymn Thy praise through ages.

We bless Thy Name for one and all,
 Who founded for Thy glory
 Each low-built shrine, each minster tall,
 To teach mankind Thy story,
 May we, their sons, our lamp display
 Of love and wisdom burning,
 Till twilight melt in golden day
 At our dear Lord's returning. Amen.

Dedication of Pulpit.

By the Most Reverend the Archbishop of Rupert's Land, Primate.
 of Canada.

The pulpit bears statues of five great preachers, St. Paul, St. Peter, St. Chrysostom, St. Augustine, St. Columba, representative of the early churches of the Gentiles and of the Circumcision, and of the Greek, Latin and British churches.

The pulpit, a very fine example of carved oak, was provided by the will of the late Mrs. Binney.

SERMON:

By the Right Reverend Frederick Courtney, D.D., Rector of St. James' Church, New York; formerly Bishop of Nova Scotia (1888 to 1904).

"Thus saith the Lord: The Heaven is my throne, and the earth is my footstool; where is the house that ye build unto Me, and where is the place of My rest?"—Isaiah LXVI:1.

Sharp and clear from out of the dim distance of the long past centuries this challenge from the mouth of Jehovah himself falls upon our startled ears, apparently arraiging us for attempting the doing of the very thing which has called us together today. The ever-moving "tent of meeting" in the forefront of the Israelites as they journeyed from place to place, during the forty years of their wilder-

BICENTENARY REPORT.

ness-wandering was the visible fulfilment of God's promise to Moses—"My presence shall go with thee, and I will give thee rest." But when the wanderings were over, and Canaan had become their settled abode, David conceived a desire to build a house for the ark of God's covenant with the people, and Nathan, the Prophet, infected by the project, and carried away by the enthusiasm of his King, exclaimed:



RIGHT REV. FREDERICK COURTNEY, D. D.

"Go do all that is in thine heart, for the Lord is with thee." At once, however, even that very night, he was commissioned by God to speak this remonstrance to his master: "In all the places wherein I walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, why build ye not me an house of cedar?" and though God gave way, as I

may say, to the wish of David, (as after like remonstrance He had conceded the desire of the people for a king), and told him that his son should build an house for God's name, yet this recognition of the utter inadequacy of any house was so deeply impressed on the mind of David first, and probably by him on the mind of Solomon, that when the latter requests the King of Tyre to supply him with material for the specified purpose, he cannot refrain from this ejaculation: "But who is able to build Him an house, seeing the Heaven and Heaven of Heavens cannot contain him? Who am I, then, that I should build Him an house, save only to burn sacrifices before Him?"

And when the house was completed, and all Israel were gathered together for its dedication, the same language is employed by Solomon in his prayer: "Behold the Heaven, and Heaven of Heavens cannot contain thee, how much less this house that I have builded?" The poetic psalmists and prophets of Israel employed varied imagery to express the same thought: "Whither shall I go from thy Spirit? Or whither shall I flee from Thy Presence? If I ascend up into Heaven Thou art there. If I make my bed in Hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost part of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me." Again, "Who coverest Thyself with light as with a garment, who stretchest out the Heavens like a curtain, who layeth the beams of his chambers in the waters who maketh the clouds His chariot, who walketh upon the wings of the wind, who maketh the winds his angels, the flames of fire his messengers, who laid the foundations of the Earth, that it should not be removed forever." Or again, "Who hath measured the waters in the hollow of his hand, and meted out Heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? . . . Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance. Behold he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor beasts thereof sufficient for a burnt offering. All nations before Him are as nothing, and they are counted to Him less than nothing and vanity. . . . It is He that sitteth upon the circle of the Earth, and the inhabitants thereof are as grass-hoppers, that stretcheth out the Heavens as a curtain, and spreadeth them out as a tent to dwell in." "Do not I fill Heaven and Earth?" saith the Lord. Similar thought underlies our Lord's dissuasion from swearing: "I say unto you, swear not at all; neither by Heaven for it is God's Throne; nor by the Earth, for it is His footstool."

We follow on to the abruptly arrested speech of St. Stephen before the Sanhedrin, wherein he exclaims: "Howbeit the most High dwelleth not in temples made with hands"; enforcing his statement by quoting the words of my text; and a most striking and undesigned coincidence, as showing the deep impression which that speech made upon Saul of Tarsus, we find the latter using the same language to the Areopagites in Athens: "God . . . dwelleth not in Temples made with hands, neither is worshipped with men's hands as though

he needed anything." Add to all this, the announcement made by our Lord to the woman of Samaria: "Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father . . . the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is Spirit, and they that worship Him must worship Him in Spirit and in truth;" and the declaration of St. John, regarding the vision which he had of the heavenly Jerusalem. "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it"; and we shall surely have indelibly impressed upon our hearts the conviction, that no building which man can construct can be worthy of its object, nor adequate to contain Him who is immeasurable and incomprehensible. Nevertheless, there remains the incontrovertible fact that Solomon did, with the sanction of God, dedicate the temple at Jerusalem to His worship, having used in its construction pure gold, choice cedar and costly stone, and that God is recorded to have accepted and adopted the house as a place whereon His eyes and His heart would be set continually. Nor must we lose sight of the fact that all nations have felt the like necessity to build temples of worship lavishing upon them every conceivable adornment and guarding them with scrupulous care from any possible profanation; also, that the Christian Church as soon as it possessed the means, proceeded to build places of worship, and has ever believed that therein God has been wont to dwell and to manifest His presence to the devout and humble worshipper.

We have been regarding the subject of the building of a house of God from the point of view which man was only too likely to overlook, namely, the impossibility of localizing the One Being who is omnipresent, and the inadequacy of any material building as a house for Him who "inhabiteh Eternity," and "fills Heaven and Earth." As I pass to the consideration of another aspect of the matter . . the uses of such a building, regarded from the manward side . . . suffer me to pause for a moment to remind you of the greatness of that human nature, of which we are all partakers, as indicated by the fact that it, and it alone, is declared in Holy Scripture to be an appropriate dwelling place for God. "I dwell in the high and holy place, with Him also that is of a contrite and humble spirit." "I will dwell in them and walk in them." "The Word became flesh." "Your body is the Temple of God, and the Spirit of God dwelleth in you."

In resuming my main topic, let me now draw your attention to the condition of the people when the Temple of Solomon was built. There can scarcely be a doubt in the mind of a candid reader of the Old Testament as, to the purpose of God in His choice of Israel namely, that through that nation, He would teach the other nations of the world. "This people I formed for Myself, they shall show forth My praise." And this purpose could only be secured by their being one people. However, we find indications of widely divergent characteristics, differentiating the tribes from one another, and different interests, arising from the localities which they inhabited,

and the occupations in which they were engaged. Still when the revolt of the northern tribes took place, some sort of amalgamation was necessary to preserve them from complete disintegration, and they were saved from further division by the formation of the kingdoms of Israel. The temple testified to the unity of the Nation, notwithstanding the interests of its separate tribes, and the division which threatened to become permanent, but which will ultimately be healed when "Ephraim shall no longer envy Judah, nor Judah vex Ephraim," but "they shall be all one, and one king shall be king to them all."

Though we may not claim that this Cathedral church occupies the same relation to the whole of the Dominion which the temple did to the nation of Israel, seeing there are other cathedrals in other Dioceses in Canada, yet we may fairly claim that it does testify to the unity of the two Provinces over which the Bishop of Nova Scotia exercises jurisdiction. Their interests are as varied, their rivalries as keen, their divergence as great as those of Israel. But that which will hold them united, and aid in the development of mutual helpfulness and humility, is this building which we dedicate to this purpose today.

It is almost inevitable that men should individually appreciate but one aspect of truth at a time, and that those who are like minded should draw together and form a party for its propagation. Hence have arisen the existing parties in the Church, commonly spoken of as High, Low, and Broad, and according to the vividness with which a man realizes his aspect of truth and the depth of his convictions, will be the earnestness and zeal with which he preaches it and teaches it. Gradually a whole parish and its missions will be known by the party name, and only one who can frame his speech to pronounce the Shibboleths of the party will prove an acceptable minister in that place. Still, whether it be the objective of the High churchman, or the subjective of the Low churchman, or the present and forward look of the Broad Churchman, each is teaching but one part of the Church truth, while the Church herself proclaims the whole. I hold that one great—perhaps the greatest—purpose which this Cathedral may serve, is that of presenting a centre of unity for all these, and that, not by being the place where each preacher will seek to minimize the differences between himself and others, and therefore necessarily give a feeble exposition of the aspect of the truth which he himself is supposed to hold but, on the contrary, by the best and strongest and most enthusiastic exponents of party views, each enforcing the importance of his convictions, yet conscious all the while that he is but making a contribution, from his own conclusions and experience, to the bringing on of the time when we shall all have "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." If, as St. Paul asserts, "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made," it will necessarily follow that the better understanding of the things which are

made, which is in process of being arrived at, will give a correspondingly better, because more correct, knowledge of the Creator; and if "In the mystery of the Father and of Christ are hid all the treasures of wisdom and knowledge, into the whole truth of which the Holy Ghost is ever guiding the Church, it must be that places must be found in any system of theology for new truths as they are discovered, and new adjustments of old conclusions must be made, and new phraseology adopted, to fit the new conditions which have arisen. This does not mean that we ought to discard all that we have formerly believed, or with trembling uncertainty place a doubtful "perhaps" before each clause of the Apostles' or Nicene creeds, and each Article of Religion; but rather, while confidently declaring with Jesus Christ, "we speak that we do not know, and testify that we have seen," and joining St. Paul in his assertion, "I know whom I have believed," we also say, with him, "I count not myself to have laid hold, but this one thing I do, forgetting the things which are behind, and reaching out unto those that are before, I press toward the mark"; "Now we see through a glass darkly"; "Now I know in part."

The revelation of God to the antediluvians was true, but it was partial, so with that to Abraham, to Moses and the Israelites, and the rites and ceremonies, which were temporary, were "imposed on them until the time of reformation." The revelation of God in Christ is perfect, but only as yet partially comprehended; enough is known not only to form a working hypothesis, whereby to secure the salvation of individual souls, but to be "the sure foundation of God which standeth," and on which the superstructure of His spiritual building is being slowly erected; but the builders are not always wise, and much which they lay will have to be reconstructed. Let this Cathedral stand as the embodiment of the stability and permanence of those truths which are already known and proved by experience, and they who teach here be those who hopefully search, under the guidance of the Spirit, "the deep things of God"; walking confidently forward, in the assured conviction that the path which reaches from the past illuminated by the rainbow of the Noachian covenant, the burning bush, and Sinai's fire of the Mosaic covenant, preceded in the wilderness by the pillar of fire and cloud, on which the beams of the Shechinah shone when God's people were taught by prophets, wise men and scribes; still more brightly illuminated by "the Sun of righteousness," who is "the light of the world," giving us "the light of the knowledge of the glory of God in the face of Jesus Christ" will lead at last to "the house not made with hands eternal in the Heavens."

I count it a not altogether-to-be-deplored fact that this Dedication takes place before the edifice is finished, for, as it stands, it is an illustration of what I have just been endeavoring to set forth; the portion completed is like the truth already known, and will remain "standing sure"; the wall at the end of the unfinished nave, like the present efforts to fit in new ideas and new truth to the old, will ultimately be taken down, and give way to the further structure, when the building will be complete, and its beauty and perfectness evident to all.

Man made in the image and likeness of God is spirit even, as God is spirit, but dwelling in a material world and inhabiting a material body through which he learns of God and himself, would naturally conceive spiritual ideas, and endeavor to embody them in material things. One of those ideas, slowly evolving from amid the clash of national and commercial rivalry, to the accompaniment of martial music and the shock of armies "set in array and shouting for the battle" is, that, after all, the human race is one, that there is an essential unity behind all this strife, and that in the end when national character has been in each nation attained, and each gives of its best for the prosperity and furtherance of the whole, that unity . . . the principle which holds together elements which are dissimilar . . . will be achieved, and the whole round world every way be bound by golden chains about the feet of God. Let this Cathedral be the material, embodiment of this immaterial idea and standing as it does at the easternmost gate of the New World, to which the surplus population of the old are flocking, speak to the new arrivals a message of cheer and hope, as they spread themselves over the broad expanse of the continent; to be in them an encouragement in the face of the hard toil by which they will conquer the forest, the prairie and the stream, "and fill the face of the earth with cities."

How varied still are the interests of the different nations of the world, nay, even of the various sections of a country, and how earnestly each strives selfishly for its own! And yet, when the puzzle of the world's life is finally pieced together, all these will make but a single whole. Let this utterance of the Cathedral be carried over this land by the settler, and, when the wind of passion has passed by, and the earthquake of social and economic upheaval has spent itself, and the fire of jealousy and distrust has died down, this "still small voice" may make itself heard, and be recognized as the voice of God, the Father of all the families of men, in whom they are made one.

Another of man's spiritual ideas is that of the unity of truth; very slowly has he reached this belief. The astronomer with the assistance of his telescope studying the heavens, the geologist and the mineralogist delving into the bowels of the earth, the chemist investigating the properties of matters, the anatomist searching through the human frame, the philosopher, the metaphysician, the political economist, the prophet, the poet, the artist and all the rest, are ceaselessly employed in the effort to know the truth of their respective subjects of study, and each holds his own discoveries as "the truth." Then arose a great contest as to which was the more or the less important of these various kinds of truth, some championing the material, others the moral, and others again the spiritual phases of the one great subject. And then by slow degrees men began to feel their way towards the idea of the unity of truth, and to realize that as there is a unity of dissimilar things in the universe which unites them in the one kosmos, and a unity of the sciences which holds them together in the one immaterial goal which we call knowledge; so there is a unity of truth to which all discoveries in

every department contribute, and which will be completely recognized when we, having been disciples of Him who is the truth, "shall know the truth, and the truth shall make us free." Let this Cathedral, then, be the material embodiment of this idea; to which men may come when perplexed by the at present largely discordant cries of the setters forth of truths, and half inclined to ask in weariness, with Pilate, "What is truth?" and here let them learn of Him who said: "To this end was I born, and for this cause came I into the world that I might bear witness unto the truth; everyone who is of the truth heareth my voice"; and return to his patient study of his particular subject, in the confident expectation and the assured belief, that truth is one and its unity will be arrived at when we "Know as we are known." If the material universe brings to us

"Tidings of invisible things,
Of ebb and flow and ever-during power,
And central peace subsisting at the heart
Of endless agitation."

as certainly our human life bears witness of God's being at the centre of it, both that of the individual and that of the race; governing guiding, molding, fashioning men.

Be it ours today, while realizing the insufficiency of this building to be a house for Him who is "from everlasting to everlasting," and fills all with His presence, yet to believe that He deigns to accept it at our hands, and that He will bless it to many ends, besides those of which I have spoken, causing those who approach to say, "I will go unto the altar of God, even unto the God of my joy and gladness"; pouring out here the oil upon the head of our Great High Priest, and causing it to go "down to the skirts of His clothing"; making it the source of blessing, comforting, enlightening and strengthening to His people who here shall seek His face. Let me, on your behalf, put up the prayer, "Send out Thy light and Thy truth, let them lead me and bring me to Thy holy hill"; and answer the challenge of Jehovah with the earnest invitation: "Arise, O Lord, into Thy resting place, Thou and the ark of Thy strength; Let Thy priests, O Lord, be clothed with righteousness, and let Thy saints sing with joyfulness."

Offertory Hymns 361—"Great God to Thee Our Hearts We Raise." 400—"Angel-voices, Ever Singing."

Presentation of Thank Offering.

(The Collection Plates are presented by Mrs. L. G. Wainwright,
as a Memorial to her husband.)

Hymn 343—"Now Thank We All Our God."

Final Collects and Benediction.

The Right Reverend Claredon Lamb Worrell, D.D., Lord Bishop of
Nova Scotia.

Closing Hymn 566—"O, God, Our Help in Ages Past."

(The Processional Cross is a gift from Mr. and Mrs. C. D. Cory.)

8 P. M. EVENING PRAYER.

Processional Hymn, 332—"On Our Way Rejoicing."

Psalms cxxvii, cxxxiv.....Woodward

First Lesson:—Isaiah vi.....

Rev. A. W. MacNab, Canon of St. Alban's, Toronto.

Magnificat.....J. Barnby

Second Lesson:—II Corinthians, vi.....

The Right Reverend Llewellyn Jones, D.D., Lord Bishop of
Newfoundland.

Nunc Dimittis Crawford

Hymn, 468—"Glorious Things of Thee Are Spoken."

Hymn, 482—"Pleasant are Thy Courts Above."

Offertory Hymns, 400—"Angel Voices, Ever Singing."

585—"O Love, Who Formedst me to Wear."

Benediction—The Right Rev. Clarendon L. Worrell, D.D., Lord
Bishop of Nova Scotia.

Closing Hymn, 27—"The Day Thou Gavest, Lord is Ended."

SUNDAY, SEPTEMBER 4th.

7 A. M. HOLY COMMUNION.

Celebrant, The Very Rev. E. P. Crawford, M.A., D.D., Dean of Nova
Scotia, assisted by Very Rev. C. D. Schofield, D.D., Dean of
Fredericton, and Very Rev. L. W. Williams, D.D., Dean of Quebec.

8 A. M. HOLY COMMUNION.

Celebrant, The Right Rev. and Right Hon. Arthur Foley Winning-
ton-Ingram, M.A., D.D., LL.D., Lord Bishop of London, Eng.,
assisted by the Right Rev. Llewellyn Jones, D.D., Lord Bishop
of Newfoundland, and Right Rev. Clarendon L. Worrell, D.D., Lord
Bishop of Nova Scotia.

11 A. M. MORNING PRAYER & HOLY COMMUNION.

Processional Hymn, 624—"The Church's One Foundation."

Confession, Absolution, Lord's Prayer.

Rev. F. W. Vroom, M.A., D.D., Canon of All Saints.

Venite W. Hayes

Psalms 24.....J. Barnby

Psalms 122.....G. J. Bennett

Lesson:

The Right Rev. J. C. Farthing, M.A., D.D., D.C.L., Lord Bishop
of Montreal.

HOLY COMMUNION.

Introit—Te Deum S. Martin
 Celebrant, The Most Reverend Charles Hamilton, M.A., D.D., D.C.L.,
 Archbishop of Ottawa and Metropolitan of Eastern Canada.
 Epistoler: The Right Rev. Clarendon L. Worrell, M.A., D.D., D.C.L.
 Lord Bishop of Nova Scotia.
 Gospeller: The Right Rev. James D. Morrison, M.A., D.D., LL.D.,
 Bishop of Duluth.
 Communion Service—Marbecke.....Arranged by Stanford



RIGHT REV. A. F. WINNINGTON-INGRAM, D. D., Lord Bishop of London

SERMON

The Right Reverend and Right Hon. Arthur Foley Winnington-Ingram, M.A., D.D., LL.D., Bishop of London, London, England.

"And I saw a new heaven and a new earth."—Rev. xxi., 1.

It is the hope of this which cheers the immigrant as he comes out for the first time to Canada. I shall find there, he says, a new home, a new heaven and a new earth. I am weary of these sweating dens in old London; I am sick to death of looking for work day after day—finding none. I shall find a "new earth" beyond the seas; I see pictures of men like myself who went out years ago, and they are rich men today. I will go to the granary of the world, and I shall surely find bread; I will go to the wide prairies and I shall find space to breathe; I will leave this old land where men tread on one another's heels. I will find this new earth, which covers one-third of the British Empire, and has only as yet seven million people. I shall surely find there room to live; I shall find there not only the common liberty of earth and air, but I want personal liberty. I want to live under a flag where rights are respected and justice is enforced. I want to live where a man can get the fruit for his labors and have his children safely around him, rear up his homestead and have his house as his castle. This is "an earth" I have not known in the past, but I shall find it in Canada.

And with the new earth something tells him that he may find a new heaven. It is hard to believe in God when the children cry for bread in London, and it is hard to believe in God in countries where life and liberty are uncertain for kith or kin. When the earth becomes new the heaven becomes new.

I have known many a man in the east end of London give his soul a fresh chance on going even to a new district outside London. The new earth brought with it the new heaven, and the man who had never darkened the church door from his old home finds himself in time inside of a church in his new district. Free from his old associates, the bad habits of his youth, a man looks to Canada for a new heaven. "Old things have passed away, all things are to become new." He gives his soul another chance. The very sound of church bells has an attraction connected with home which they did not have in the home land, and, unknown to himself, he looks for a fresh glimpse of God, and a new view of eternal truth, more glorious than the first sight of the Rocky Mountains. "We look," seems to be the cry of the 360,000 which sweep annually into the west, "we look for a new heaven and a new earth."

Are they to be doomed to disappointment? That is the real question which this Congress in Canada is called upon to answer.

How can this new nation, which will in all probability reach 100,000,000, destined, probably, to be the greatest nation for good or evil in the world, holding the key to the new world and to the old, satisfy the yearning desire of this great and growing multitude for something they have never seen on earth before?

Now, it is clear there must be in the new nation at least five things if it is not to wreck these hopes. There must be first, freedom. We British folk have drunk in the love of freedom with our first breath; we have fought for it in the past against enemies who seemed to crush it out; we have handed it on as a priceless boon to the new nations sprung from our loins.

The new nations must then be gloriously free, all the freer because so gloriously loyal.

But the freedom must be deeper and wider than political freedom in the ordinary sense. We are oppressed at home by monopolies from which we cannot, without injustice, become free. Monopolies, for instance, to sell drink, given for nothing in the past and in which millions are now invested belonging not only to the rich, but to the widow and the orphan. We have a land tenure of such a nature that it costs more to bring farm produce from a farm in the midlands to London than from Canada to the home country. Let the new nation be a land of the free all round.

With freedom must come equality of opportunity for all. Absolute equality is impossible. But let there be a fair opportunity for all. Let each one count for one and none for more than one, that no down-trodden slave shall find his way to this new earth without finding an equal chance with the world. This can be accomplished, this must be accomplished, if this is to be the greatest nation in the world. It is not too late for this here and now. You are not tied down by class distinction. There is only one aristocracy you know here, the aristocracy of merit, and in the new nation which is to be there must dominate from end to end the quiet but far reaching statement in the Bible: "There is but one God; even the Father and all ye are brethren."

In the third place, from end to end of the new nation there must be swift and accessible justice. You have inherited from the old home land the glorious conditions of unbought, unbuyable justice, but let it be cheaper and not less effective. Nothing calms passion, nothing stops crime, nothing prevents the lawlessness of lynching as the possession of incorruptible, speedy and effective justice, reading (in the words over the new central criminal court in London) "to avenge the children of the poor, and punish the wrong-doer."

But to prevent the need of avenging justice there must be fostered in the home-life of Canada, temperance, soberness, and chastity. "Better," said Miss Ellice Hopkins, very truly, "a fence at the top of the cliff than an ambulance at the bottom," and if you would recognize in the new nation one truth more clearly than another it should be the sacredness of the home life, the madness of allowing it to be broken up by easy divorce, the inculcation in the young of habits of virtue, the happiness of the pure in heart, and the national blessing which follows those who keep the fifth commandment.

The new nation which is to be depends upon the homes of Canada, and the homes of Canada depend upon every child being taught, in the words of the old catechism, "To keep my body in temperance,

soberness and chastity, to earn my own living, to do my duty in that state of life, unto which it shall please God to call me."

But have we got even now a full picture of the new nation in its strength? Free, yes; equal, yes; just, sober and chaste, yes. But if that was all the verdict would be, one thing thou lackest, and of it the words would most certainly be true, "Though I speak with the tongues of men and of angels and have not charity, I am nothing." In other words, the Canadian of the future must be no Pharisaical, self-sufficient, exclusive sister nation to the nations of the earth, but looking, as she will, east and west, glancing through the holes in the Rocky Mountains at Japan and with a loyal, loving glance backward to the nation from which she sprang, she must be a true sister to the nations of the earth. There must breathe through her from end to end in the conduct of its members to one another and through the nation as a whole as a family of nations the spirit of the lofty motto. "Look not every man on his own things, but every man also on the things of others."

Messages of peace float again and again from the new world to the old. It was a great feat when the President of your sister nation on this side of the Atlantic brought to a close a war in the old world, but it may fall to the lot of this nation, which holds the key to both worlds, to preach a message of lasting peace to the whole family of the nations of the world.

But how is this to be accomplished? How is this freedom-loving, just, enlightened, unselfish nation to be formed? And after two thousand years of experience we stand on firm ground when we say—by the acceptance in all its fulness and by the diligent practice of the Christian faith.

What produced, what, in spite of all its shortcomings, is still called the best home life in the world until this new world was found—the home life of Europe? Read a work like *Gesta Christi* for an answer. The writer demonstrates that it was nothing but the Christian faith that produced it. It was the Christian church which first taught men to kneel together at the Christian altar, and it was the Christian church that first taught that all men are equal in the sight of God. It was the church with the Bible in its hand that taught the world that there is no respect of persons with God. It was the church of Christ which lifted up an ideal of personal purity, not as an idle dream, but as the standard of the home life of the world. It was the Christian church, which beginning its career by picking up the orphans abandoned to die at the Cistern in Rome, has marked its course through Europe by the hospitals it has raised, and is today by its gospel of the Cross and its story of Christ's ministry of healing the main inspiration of every movement of philanthropy throughout the world.

Or read Bishop Ridley's "Snapshots from the South Pacific." What changed the roughness of Indian villages into the tidy respectable communities which commanded admiration from distinguished workers who watched the Bishop's work? The Christian gospel he

practiced. Few things have I ever read more touching than the death of Mrs. Ridley and the absolute confidence with which he trusted the burial of her body to the care of the Indians for whom she died. Or read "Changing China," by Lord William Cecil. What is China looking for as it wakes from its long sleep? It is turning for light, for education, for leading, and the same to a large extent is true of Japan. To the very Christian missionaries whom once it despised, but whom it desires now to possess before it can take its place amongst the great nations of the world.

It is certain, then, that Canada, if it is to be this great nation of the future, must master and live out the Christian faith, and it is this which gives a significance to this gathering in this new cathedral this morning.

Let us first gratefully acknowledge the great truths held in common by all Christians. If forty-one per cent of the seven millions in Canada are Roman Catholics, if there are seventeen Wesleyans, fifteen Presbyterians to every twelve of our church, how thankful we should be that nine-tenths of the truths we teach and preach are the same.

"I bow my head," said Mr. Gladstone, "before the three great truths held in common by all orthodox Christians, the Incarnation, the Atonement, and the doctrine of the Holy Trinity. Even if we went no further, how far-reaching are these three? To believe that the eternal Son of God came down to earth at all; to believe that he was made man. Difficulties about church government, important enough in their way, at least must be said to be relatively unimportant compared to such a belief that our sins are forgiven for Jesus Christ's sake; to believe in John Wesley's words that "the ocean of light and love flowed over the ocean of darkness and death," and that the day it flowed over it was Good Friday; to believe that no sin is so black but that it can be forgiven for Jesus Christ's sake! What a peace settles down upon the world before such a faith! To believe that we pray to God the Father through His Son and in the power of the Holy Spirit; that God is the Father from whom every family in heaven and on earth is named; that Jesus Christ is praying for us; that the Holy Spirit has come down and will provide us with all truth and give us in each hour what we ought to say and will strengthen us in trial, comfort us in sorrow and will sanctify and present us faultless at last before the presence of our Father.

Is that not a common heritage of all Christians in which we may be happy? But we may go further. Every Christian denomination believes in the power of grace. All believe, with more or less distinction, in the use of outward means of grace, and all, although some may never use a creed, will assent to the inspiring sentence to the Nicene Creed, "I believe in the life of the world to come." Therefore, instead of hardening the divisions between Christians, soften them in your new nation. There is no reason whatever why while holding fast to the distinctive principles which we believe we have in trust for the future, without which the new earth and the new

heaven will be incomplete, we should not work in brotherly sympathy with all those who name the name of Jesus as their Lord and ours.

But what, then, have we which we think a special heritage of priceless value for the life of a new nation? Can I put it better than by calling it an open Bible and an English Prayer Book?

An open Bible, which we hold in our hands as we teach; an open Bible in the mother tongue, accessible to all, from which mothers shall teach their children in every homestead in Canada; which heads of families shall read and teach to their helpers on the farms throughout the land, and which shall enter into the marrow of a national character as it has into the character of the Scotch and of the English who were the first settlers in Nova Scotia. It was one who, alas, left the church of his fathers, who said of the Bible: "It rings in our ears like the sound of church bells, which can never be forgotten—the music and the rhythm and cadences of our English Bible."

And with the Bible I must put as the heritage which you hold in trust for the welfare of this country the Book of Common Prayer of the Church of England.

It is, indeed, a happiness to be entrusted with a gift of a new and specially made Prayer Book for this Bicentenary, presented by our Sovereign Lord King George V., to the church in which the service was held, and which lies in this cathedral today, where it may be seen. Why is it that the Prayer Book is such a heritage? It unites this church by unbroken succession with the long past, with the same words, in the same way, with the same communion for bishops consecrated, for priests and deacons ordained as bishops, priests and deacons who have been consecrated and ordained in the days that are past. Here in this Prayer Book in our mother tongue is a liturgy for the Holy Communion in all the essentials, the same as the most ancient liturgies of Christendom. Here are prayers hot with the breath of ten thousand saints which have voiced the aspirations of men and women like ourselves in Latin, Greek and English for a thousand years. In it we find a truly democratic spirit united to foster the religion of this new nation.

We buried the late King with the same service with which we bury a pauper, and the Book of Common Prayer knows no distinction between class and class, rich and poor, lettered or unlearned.

It is possible to be a slave to the best of forms, and the churchman should be the first to pray in his own language, in informal mission services, interpret the Bible in simple language to the ignorant and unlearned, but for all that he will be deeply thankful to have a standard of worship—a link with the past and a safeguard of doctrine in the English pure and undefiled of the Book of Common Prayer.

Will, then, the immigrant in search of a new earth and a new heaven be disappointed in his hope? Not if the church rises to the height of its opportunity. We know at home how hard it is to do so. I have come here across the seas to bring you a message of love and sympathy from those at home. We know how hard the problem of

the northwest presses on you. We know how hard it is for old Canada to do her duty by the new problem, and yet have energy and power to discharge her own task. We know how small and how poor is the earthly recompense of many of the clergy, especially in the country districts; but in spite of this we look to you with pride and hope, knowing you will not fail.

We will assist you all we can. Already fresh reinforcements have been sent to Edmonton. When Archdeacon Lloyd comes we will try and send him back with the recruits for which he asks.

But work as we may together, by ourselves we must fall. It is our belief that the Lord is working with us and will confirm the words with signs following. It is our belief that He desires to see a new heaven and a new earth here as well as hereafter. It is our belief that nothing will more assuredly hasten His kingdom in the east and west than a great Christian nation, striding the world at this place in the world's surface. It is for this we work, and pray, and give. Go back to your work, dear brethren, said the bishop, looking to the pews where the clergy sat. You who perhaps never see one another from year's end to year's end. You may be disheartened at times and think your solitary toil and labor is in vain. But it is not in vain. Without you it cannot be accomplished.

Go on teaching the children in that farm house; gather the few from the scattered district in your mission church; keep up your long rides or drives, station after station, for Christ is working out His purpose and is working it out through you. Only persevere, only be true to the old historic faith, only bring out of your treasuries things new and old and adapt the old faith to the needs of today, and there shall break out a light which shall light up the east and the west. Men will ask what this light means, and the answer will be this: That this is at last a new nation which is being born today, which is a perfectly Christian nation, dominated by Christian principles, and that this new nation, because it is from end to end Christian, has brought into the world at last a new heaven and a new earth wherein dwelleth righteousness.

Offertory Hymn, 249—"Lord, Enthroned in Heavenly Splendor."

Hymn (at offering of oblations) 260—"Author of Life Divine."

Hymns (during Communion) 241—"By Christ Redeemed in
Christ Restored."..... ..

Hymn 258—"We Pray Thee, Heavenly Father."

Hymn (during ablutions) 259—"We Hail Thee Now, O Jesus."

Nunc Dimittis Dean Crawford

Closing Hymn, 630—"The King of Love My Shepherd Is."

3 P. M. CHILDREN'S SERVICE.

Nothing could surpass in effectiveness the children's service in the afternoon. In its very simplicity lay its greatest charm.

After the processional hymn, No. 653, "We love the place O God") there followed the children's litany hymn No. 795, (Jesus, from Thy Throne on High."). The choir boys led the singing, but in the melody

of twice one thousand childish voices singing in unison their voices were lost as the sound of a flute in a grand orchestra.

The lofty arches of the beautiful cathedral could not ring with sweeter music. There is a probability that it never will. More children could not possibly be crowded into the sacred edifice and children's voices have a charm all their own.

The preacher was the Right Rev. Charles H. Brent, M.A., D.D., Bishop of the Philippines.

"Children of the City of Halifax and Dartmouth, one who has had the privilege of being brought up a Canadian boy, speaks to you. I am happy that I was thus brought up, and that I have not been weaned from my proud inheritance. No distance breaks the tie of blood—brothers are brothers evermore.

"I consider it the greatest privilege in the gift of the Church Congress that I am enabled to speak to the children of Halifax and Dartmouth. The future of Nova Scotia and of Canada is before me. I shall not now announce a text, but it will come later.



RIGHT REV. CHARLES H. BRENT, Bishop of the Philippines

It is a privilege to speak in this building. Nature has given lessons to men how to build. The lofty arches of the Cathedral are modelled from the forest arches of Nature. The window traceries are also suggested by nature, the sun shining through the trees. The whispering pines suggested a pipe-organ and at times the music suggested the noise of waters, the whisperings of the pines, the flash of lightnings, the roll of thunder and the babbling of the brook.

"I have seen," said Bishop Brent, "many cathedrals in many lands, but this is a worthy sister of the greatest. A presence fills it now, making it wonderful beyond that of any ordinary building. Greater than anything else is the mysterious presence here, unseen and real, who was invited in the anthem of yesterday's service, 'Arise, O Lord, into Thy resting-place.'" There would be no delay about that coming. The invitation was not that He would come and leave shortly, but to abide for ever and that He, the Holy Spirit, would remain. Jesus is the friend of all, but especially so of children. If there was delight in Heaven on Saturday when the grown-ups sang their songs of praise in God's House, there would be additional delight when the children's invitation supplemented that of the adults."

The attractiveness of Christ, His gentleness and strength were then dwelt upon by the Bishop.

He understands children. He has the child-heart yet. We grow up, and lose our boyhood. Jesus is today a baby to the babies, a child to the children and a boy to the boys.

What a boy He was. With twinkling eyes, skipping feet and merry actions. He was a boy among boys.

He had a strong arm, a clear eye, a ringing laugh, a cheerful winning way. He still understands children, their joys and sorrows. He takes both, as it were, into His pierced hands. Besides having the child's heart, He is the children's God, for He said that only those who have children's hearts can enter His glorious Kingdom. Children see Christ very differently from the way grown-ups view Him. They see Him in His splendor, which fills His holy temple. They see His hands full of gifts. And that is right. He is here, by His Spirit to give.

Jesus was depicted as the dispenser of gifts to children. He had a four-fold increase, and thus he has these gifts in his hands, a crown, a flower, friends and a ladder.

"What is greater to love, or to be loved? Surely to love," answered the Bishop. The text would shortly come, and the Bishop asked the children to look out for it. It represented the four-fold increase of Christ "Jesus increased in wisdom and stature, and in favor with God and man." True wisdom is different from mere knowledge of facts. It comes from wearing the crown which Christ gives, the crown of thorns, which means pain, in order to qualify for the crown of life eternal. Flowers are mingled among the thorns, the best being the flower of self-control, the gift of Christ. It wins friends, and coupled with self-sacrifice has the peculiarity that the more we give the more we have.

The third gift is the thread of friendship. There are threads of all colors. We have all sorts of friends and the more we have the more we get.

The ladder of piety was the last gift described.

At the conclusion the preacher announced his text which had been withheld up to this time. He had gradually been working up to it and the words caused no surprise when finally announced.

Three times the Bishop repeated the words of his text, the great congregation following him in repeating the text, which was as follows:

"Jesus increased in wisdom and stature, and in favor with God and man."

Collects and Benediction.

Hymn No. 719—"There is a Happy Land."

4.30 P. M. MEETING FOR MEN.

Order of Service:

Hymn 617—"Soldiers of Christ, Arise."

Apostles' Creed.

The Confession.

Lord's Prayer and Collects.

Lesson, Romans XII.

The Right Reverend Frederick Courtney, D.D., Chairman, expressed his deep appreciation of the welcome he had received at Halifax from every friend of former years. This would cheer him in his varied life and work in New York. The opportunity was taken, also, to congratulate Bishop, clergy and people on the opening of the Cathedral. The men before him could finish it themselves. He also thanked the Bishop of Nova Scotia for his courtesy and kindness in inviting him to preach at the opening on Saturday.

ADDRESS.

Hymn No. 619—"Stand up, Stand up for Jesus."

The Right Rev. J. Taylor Smith, D.D., the Chaplain General of the British Forces, began by a reference to the difficulty and importance of his task that afternoon, addressing men. The men he saw before him inspired confidence in him. He hoped his words would help and not harm any man. He intended to preach of the divine act of procreation of children. Everyone would understand the importance of the subject. He visited frequently in his travels asylums, hospitals and convict persons, and saw there frequently men who would not be there had parents or guardians done their duty at the dawn of manhood. Certain physical facts should be given from a father to his son, without glossing, without false modesty, and so many suns would not set before noon. Better a fence on the top of a precipice than an ambulance at the bottom.

It is a solemn charge resting on each father of growing sons. It may mean the salvation of not only sons here and represented by these men, but it might mean the salvation of the country. The war in South Africa produced at every crisis men ready for special duties

assigned. They had been brought up well. When shall fathers speak to sons and influence them for right in these matters? The most important years in any man's life are from fifteen to twenty-five.

Problems of the old country were referred to. There are to be found in large cities parents at 16 or 17 and they bring into the world only puny, weak children, unfit for life's struggles. Was this also true of Canada? He could not say, he knew more of the Old Country. But when books and studies are forsaken for sport there is danger. "Tell me," said he, "the habits of a youth towards his fellows and I shall tell you his future in this world and the next."



RIGHT REV. BISHOP J. TAYLOR SMITH, D. D., C. V. O.,
Chaplain General to the British Forces.

Many lessons should be taught when children are less than ten years old, especially the great one that cleanliness is next to Godliness." Corrupting influences are found where we might least expect to find them. Hints are worse than useless, facts are required.

How to speak was then discussed. There were two ways, by parable and plain speech, of which the speaker preferred the latter. The signs of incipient manhood were referred to, such as change in the voice. A parable was mentioned to illustrate that way of dealing with the problem. His first impression of Sierra Leone was the beauty of the palm tree, the great trunk, the beautiful leaves. The enemy of the palm tree is the native who climbs the tree and taps it

and extracts liquid which is intoxicating on exposure. The effect on the tree is fatal, the leaves fall, or hang limp, the wood becomes soft, and decay is swift. The parable of the palm tree requires no explanation in England or Canada. Growing palm trees like growing boys require their strength. So much for parables.

As to using plain words, the other way, he advised speaking directly to boys of 14 or over, directly about the human body, every part and its uses. Interest and instruct boys in the exact knowledge which they require.

As well draw money out of the bank until principal and interest are exhausted as allow the forces of manhood to be sapped before interest is earned on the principal—the manhood every one before him needed.

A case was mentioned of a boy whom the speaker had had the privilege of influencing at a critical period—when he was leaving for school and years later he received the thanks of the boy grown into young manhood.

To young men of the ages of 18 to 25, the Bishop had a few plain words. He mentioned the victims of the white slave traffic and the excuses men will urge for supplying the money which creates a demand for them. The speaker saw no difference between the man who ruins a woman and the one who sinks her to deeper degradation.

The speaker's personal experience in dealing with convicts in England was drawn upon to furnish plain and telling illustrations; particularly one case of a man committed to prison for life at 18 years of age for murder, the crime being the result of lack of instruction in growing advancing years.

"Medical, mechanical and legal methods have all been tried," said the Bishop, "to make the sin of fornication safe," but without success. God has joined sin and suffering, and what God has joined together, no lies of men can sever.

The speaker dealt in vigorous language with several excuses offered by men for leading double lives, especially the saying that God has given passion for gratification.

"True men," said he, "put first things first." The man who attends to matters of the soul and of the mind first will surely attend to matters of the body. The candle is intended to be upright and to give light to all around. Its three parts, flame, wick and wax should be used properly in order that it may be of value, so with our lives of three parts, physical, mental and spiritual.

Woman is the rock on which men either burst asunder or find refuge. God's best gift to every man, next to that of His Son, is the gift of woman's love.

"Pray," said he, "for your future wife, and do not offer the excuse that you have not found her. She is somewhere learning in childhood, her duties. She has as much right to expect at God's altar a pure man, as you have to expect a pure woman." He had not spoken either as a Bishop or a Chaplain-General, though he was both.

He had spoken as a man to men. He announced his text at the last, the one hundred and thirty-ninth psalm and the central verse (14)—
 "I will praise Thee for I am fearfully and wonderfully made."

Hymn, 369—"O Lord our strength in weakness.

Benediction.

Hymn, 650—"Through the night of doubt and sorrow."

7 P. M. EVENING PRAYER.

Processional Hymn 380.

Exhortation, Confession, Absolution, Lord's Prayer:

The Rev. Jocelyn Perkins, Minor Canon, of Westminster Abbey.

Psalms cxxvii, cxxiv Woodward

First Lesson

The Rev. Stuart Crockett, D.C.L., New York.

Magnificat Barnby

Second Lesson:

The Right Rev. W. W. Perrin, D.D., Lord Bishop of Columbia.

Nunc Dimittis Dean Crawford

Creeds, Versicles, Collects.

Rev. F. Ernest Smith, M.A.

Anthem: "Arise, O Lord, into Thy resting place"..... Cobb

State Prayers and Collects:

Rev. John Storrs, Prebendary of St. Paul's, and Vicar of St.

Peter's, Eaton Square, London.

Hymn 486.

SERMON.

"O go your way into His gates with thanksgiving, and into His courts with praise."—Psa. c. 3.

This is the last of the five beautiful services which have inaugurated the worship in this cathedral. We, who have come together from distant parts of Canada and the United States as well as from the Mother Country to rejoice with you, will appreciate what this cathedral means now and will mean to the generations to come. We must not forget, however, that there is a great body of people, many no doubt in this community, who are asking themselves why this great church has been built and why so much money should have been spent upon a structure simply for worship and from which no visible results will ever issue. We can almost hear their questions: "Why was not all this money devoted to the erection of a hospital that by its humane services the maimed might go forth healed and the sick restored to health?" "Would not it have been better even to have built a factory, whereby men and women would be enabled to earn an honest living?" "Why not something at all events, which would really be the means of improving the conditions of the people, creating a better civilization or a finer patriotism?"



The Right Reverend William Lawrence, D.D., Bishop of Massachusetts,
and Chairman of the American House of Bishops, Boston.

In the face of these questions, which if they are not heard are felt and whispered, I should like to suggest four very simple and even commonplace purposes of this cathedral church, which, if they do not satisfy the questioner, will give us, and those who come after us, a firmer support in worship.

First, this cathedral stands, as does every other church, for the personal spiritual inspiration of the people. As we come to look into the deeper convictions of the citizens of every community, do we not discover that they at bottom believe in the worth of spiritual forces? A town may rejoice in the erection of a factory which will bring wealth into the community. It may well be grateful for the erection of a hospital, out of the doors of which one may see those who have been healed go forth; but there is one building in the community into which there go and from which there come forth every day in the year children who show no visible results of their occupancy of the building. The public school appeals to the community, and is gladly supported by the community, because it gives to the children a spirit of industry, a capacity to think—force of character—in other words, spiritual power. And as the citizen thinks the matter out, he discovers that in the long run it is the spiritual forces as represented in character, in courage, faith, public spirit, that really makes the city. Of what use is it to mend the leg of the drunkard, if he is to go back to his cups and be returned to the hospital in a month? The finest and deepest work in the community is in giving to each and every citizen such personal spiritual inspiration as will be moulded into character.

Now it is hard to make vivid the habitual and commonplace, but think for a moment what a few notes from the service of this morning may do for the citizen who really enters into it. Take that first prayer in the Communion Office, "Almighty God, unto whom all hearts are open, all desires known and from whom no secrets are hid." Let a man whose heart is not right, whose motives are not pure, who is planning some doubtful transaction for the coming week, enter the Church and hear those words and then join in that prayer; and if he really grasps their significance, what a revolution it makes in his motives and character! Or, as the Commandments are read one by one, and the responsive prayer is taken up by the congregation, if the words really enter into the hearts of the people, as they return to their homes, and their business, the whole town feels the spiritual impulse. A woman enters the church, who has been for years loaded down with the cares of the home, the sickness of children, the unemployment of her husband, and the fear and the dread of penury. She kneels and hears the words, "Come unto me, all ye that travail and are heavy laden, and I will give you rest," and she goes forth comforted and supported by a firm faith in her Saviour.

Multiply these simple instances by the number of those who make up one congregation in this church. Multiply that by the thousands who will worship here during the year, and by the ten thousand times ten thousand who will pray and praise within this building from generation to generation, and you catch a hint of the enormous power

which will go forth from this great spiritual power-house into the homes and streets of this city, aye, and into the distant parts of this great Dominion.

Second: The worship in this cathedral, as in all other churches, stands for spiritual solidarity. The sentinel upon the outpost, as he hears the sounds of the enemy's approach, would tremble, did he not know that behind him is the guard and behind the guard the brigade, and behind the brigade the division, and behind the division the whole militant force of the Nation, which at the sound of his rifle will support him. Men tell us again and again that they do not need to go to church, for their place of worship is "the great dome of heaven, the woods and the fields of nature." Now as a matter of fact, practically how often of a Sunday morning do such men worship under "the great dome of heaven," and how often are they instead reading their newspapers or talking business with their neighbors?

Granted, however, that this isolated worship is practised, and granted that there are ten thousand isolated worshippers under the dome of heaven, is it not one of the weaknesses of the spiritual life of such people that they do worship in isolation, and lose the confidence which comes from a sense of spiritual solidarity, and miss the sympathetic influence which flows through common worship? The people whom we meet upon the street all seem to be interested in their own affairs, the shop-keeper in his shop, the mother in her family, the doctor in his practice, and there sometimes sweeps over us a sense of loneliness, a doubt of the reality of the spiritual life. "Is my struggle for a purer faith worth while?" we ask. "Are people religious, have they spiritual inspirations and difficulties of faith?" Then, of a Sunday, we enter the church and as we pass up the aisle and join in the worship, we recognize all about us, on their knees or singing their hymns, the very people who we supposed thought little or nothing of religion; and we discover that we have right here a hundred sympathetic souls, and they represent hundreds of others, in their churches worshipping. There then sweeps over us a consciousness of spiritual solidarity, a realization of the great body of the faithful. Questions and difficulties are not all settled by thinking them out—many of them are cleared by spiritual uplift and sympathy.

Aye, further, the church in its architecture and service speaks of spiritual solidarity with the past. Every word and note in our service comes to us weighted with the memories of the Church of other ages. As the years go by these windows and walls will speak to generation after generation of worshippers who have lived and died in the faith. The church will be more and more consecrated with spiritual inspirations and tender memories, so that as the little child enters, and the aged, they will by the very atmosphere of the place be kindled with finer aspirations, moved to purer thoughts, and in the consciousness of the spiritual solidarity of the whole Church gain power and serenity.

In the third place, this Church stands for loyalty to our rulers and our country. Many a man says: "I try to be a good citizen, I believe in my country, but I do not see the connection between Christ

and patriotism, or what religion has to do with my duty to my country." Is there, my friend, any institution or body of people throughout the whole Empire where the king and the other rulers of the people and the whole commonwealth are remembered and named day by day except in the churches of the Empire? What an enormous impulse toward a pure patriotism is kindled through the prayers of the churches! Look back throughout the history of your Empire and cut out from it everything that relates to the Church, forget the armies that have gone forth from the church doors to battle, wipe out the memory of the service of patriots in peace and the myriads of people who have caught note after note of patriotism within the walls of the church, and how much have you left of the finer patriotism of today?

No, it is from the Church and her worship that the purest forces of patriotism go forth. Through prayer and praise there comes a subtle and quiet binding of the people together in a love for their country and a loyalty to their king. This great Dominion of Canada has before it ages of history greater than men dream of. Upon the reverence for those in authority, upon a desire for the public weal, upon a readiness of her citizens to serve each other, the welfare of this Dominion depends. Beneath all these elements lie those qualities and forces which are created and kindled through worship within the Church.

In the fourth place: This cathedral stands for the brotherhood of man throughout the world. It is a familiar story now, in the last half century, through the development of rapid transit the world has shrunk so that those peoples who fifty years ago were strangers to us are now our near neighbors. We are also aware how with this physical movement there has been developing a spiritual enthusiasm which allows us to call no man stranger, but all men brethren in Christ. Any church, therefore, today, no matter how small or weak, has before it the privilege rather than the duty of ministering not only to its own community, but to men throughout the world. The citizen who devotes himself to the welfare of his community and says that he has neither time nor money for those without, smiles condescendingly as his wife suggests the reality and the power of missions. But is it not a fact that it is the woman who, no less interested in her own community, is also interested in the welfare of distant people, has the really large conception of life, and who is sure to kindle the imagination of the youth and to win out in the coming generation?

I say "youth," for youth is idealistic and generous and full of faith. Coming as I do, from a community which, as this continent goes, is called ancient, I can speak frankly to you, who live in a similar community. Is it not one of the dangers of our older communities, as of old men, that we become timid, we hesitate to move forward with firm and long stride, we shrink from taking chances even in behalf of the best of causes, and we are inclined to think that it is all that we can do to support ourselves? Hence we cannot give sympathy or enthusiasm or money for those at a distance. This cathedral church stands here with a purpose. It is not a parish church, limited

by parochial lines and sympathies; it is a diocesan church. It stands here not to undermine or weaken the parish churches of the diocese, but to remind them of their larger life, that each and all of them are a part of a larger body. And again, this cathedral church stands here not only to represent the diocese, but the diocese as one diocese of a great Church in a great dominion, and the spiritual enthusiasm kindled within these walls will go out to the fields and the mining towns and the mountain fastnesses of the great Northwest. Through these spiritual impulses the whole Dominion will feel itself larger and stronger and more responsible for its own upbuilding in righteousness and truth.

And then those spiritual waves will sweep over the Pacific to the Orient, and kindle those great and mysterious peoples with new inspirations and hopes. Think of this movement simply from the commercial or the statesman's point of view—is it not for the safety and perhaps for the very existence of this Dominion and the United States that the people of Japan and China should be saturated with Christian thought and moved by Christian motives, so that, as they become far bigger, it may be richer and greater than we are, we may understand each other and may make treaties with each other, knowing that our ideals are similar and that our motives are for the benefit of the whole world and not of any special people?

Such emphasis will, I believe, be thrown back across the Atlantic, and will give new life and finer ambitions to the Mother Country, and to those other countries which, without the qualities of youth, may settle down to a listless dotage.

Thus, my friends, this cathedral, looking out, as it does, upon the Atlantic and beyond, and westward across the Dominion and Pacific and beyond, seems to gather into itself and into the hearts and thoughts of the people who worship here the consciousness of a world conquered for Christ.

Offertory Hymn, 327, (Tune 382)—“Lord of all Creation.”

Benediction:

The Lord Bishop of Nova Scotia.

Closing Hymn, 37—“Saviour again to Thy Dear Name we raise.”

LUNCHEON—MASONIC HALL, Saturday, Sept. 3rd.

The Diocesan Women's Cathedral League, organized some three years ago, entertained the visiting Bishops, official delegates and speakers at luncheon, at the Masonic Hall, on Saturday, September 3rd, at 2 p. m. There were about 150 guests.

The Bishop of Nova Scotia rose at 3.15 p.m. to express the pleasure felt by himself personally and the Diocese in general at welcoming so many representatives from various dioceses. He paid a tribute to the Bishop of London, the most distinguished visitor, as the successor of the prelate in whose diocese Nova Scotia was once included. He referred also to the interesting historical fact and coincidence that St. Paul's Cathedral, London, begun in 1695, was finished in 1710, the year when the history of the Anglican Church in the Dominion of Canada began. "Loyalty," said the Bishop, "is found in all directions here." He referred also to the presence of a distinguished representation of Old Scotland, the Bishop of Glasgow, and to the interesting historical connections between Massachusetts and Nova Scotia in alluding to the presence of the Bishop of Massachusetts. The fact that our Province produces much coal suggested that here we had the Bishop of Harrisburg, from a great coal producing section of Pennsylvania. He welcomed most cordially the former Bishop of this diocese, Bishop Courtney. The fact that the West still looks for wise men to the East, reminded the Bishop of the Archbishop of Rupert's Land.

Continuing the Bishop spoke of the work, and struggle and anxiety connected with the building of the Cathedral. Two hundred years of history is not very much, perhaps, but what has made it, can make the future. "Let us," said the Bishop, "draw inspiration from this gathering." The Bishop concluded by saying that he hoped everyone would look to the past for suggestions and forward to the future with hope.

The Dean of Nova Scotia then rose to say first, in a humorous vein that the present Bishop of Nova Scotia was at one time associated in parochial work with him, as assistant, and that since then they have thought alike. This was the greatest day of his life. He mentioned the great credit due to Messrs. Cram, Goodhue and Ferguson, architects of the Cathedral, and to Messrs. S. M. Brookfield, Ltd., for their work. Especially had the Messrs. Brookfield taken a continuous interest in the work, aiding and encouraging the committee in times of trouble and perplexity. "That," said the Dean, "shows you, gentlemen, the kind of men we have had with us." On behalf the Dean and Chapter of the Cathedral, he welcomed all from north, east, south and west; he extended a cordial welcome particularly to the Bishop of London, the diocese to which we once belonged, and which has done so much during our period of independence to assist us, by the work of noble societies and in various other ways.

"We welcome you, my Lord," said the Dean, "for your very self. No churchman anywhere has read of you, who does not love you, for your worth." The Bishop of Glasgow was also welcomed personally, and the Dean was sorry there was no Irish Bishop present (laughter). He, the Dean, combined in his own persons, English, Scotch and Irish strains—(laughter). The Chaplain-General of His Majesty's forces (Bishop Taylor Smith) also received a cordial personal welcome. Referring to the United States he rejoiced in the fact that three Canadians were Bishops there (voice, "five, five"). Stronger bands than steel ropes bind us together. "We worship one God, with one tongue, in one way, with one heart." Bishop Brent of the Philippines, one of the Canadian-born Bishops of the American Church was specially welcomed, also the Bishop of Washington. The faces of so many, said the Dean, were familiar to him as old friends and associates in church work in Canada. Eighteen years of life in Nova Scotia has not made him forget the rest of Canada, though he loved this Province and City. He would he had one hundred hands to welcome all.

The Bishop of Nova Scotia rose to regret that the Lieutenant-Governor was not present. The following telegram had been received from him:

"Regret exceedingly my inability to attend and entertain your great Congress. From beautiful Guysboro I cordially welcome all who are assembled from outside your Diocese. Convey to them the message I would have given if present on behalf of the Province, that we welcome them heartily to our beloved Nova Scotia, that in yourself, the clergy and laity under you, we have a Christian asset of more value than gold, that God may prosper your meeting and bless your Church in the future as in the past in doing its full share in the building up in Nova Scotia of a citizenship that makes for the welfare of the land in which we live and the glory of God.

"DUNCAN C. FRASER,
"Lieut.-Gov. of Nova Scotia."

He called on Hon. A. K. Maclean, Attorney-General, to extend the greetings of the Government.

Hon. A. K. Maclean said he would not stray in fields unknown to him, lest he blunder. He could not speak as an Anglican, but felt sure that interest in the Bi-centenary was not confined to that Church (applause.) Peace between France and England had been followed by the beginning of Anglican Church services. That Church has by its work made for peace, and her victories as distinguished from those of military struggle. He referred to the "stately pile" of the Cathedral, that day opened for public worship, which as a new building had everything in its favor, its beauty and dignity, but no history but that will come. It stands at the end of two centuries of notable history, and will assist in making history in the coming years. He stated his great appreciation of the Bishop of London and of Bishop Brent of the Philippines. He extended most sincerely and heartily the greetings of the Government, and hoped that the delegates would carry away with them a good impression of the Province.

Alderman Geo. E. Mackenzie, in the absence of the Mayor of Halifax, congratulated the Anglican Church on the opening of its beautiful Cathedral. The old Church is full of vigor and life, and has just demonstrated what can be done when all pull together for a great and common purpose. He hoped all would carry away a good impression of the city by the sea.

Rev. John Forrest, D.D., Moderator of the Presbyterian Church in Canada and President of Dalhousie University. People from the United States thought they could talk of their country, but we here shall soon be able to give them leaves from our book. Though belonging to another religious body, he said he would be ashamed if he could not say for himself and the Presbyterian Church in Canada that they rejoiced in the results accomplished by Anglicans. He did say that most cordially and heartily, and conveyed to the guests the heartiest good-will of the Canadian Presbyterian Church from ocean to ocean. Our great points of agreement are infinitely more important than our little differences. He referred to the vast opportunities before the Presbyterian Church and other religious bodies in our great growing West. "There is a great work for all of us to do," said Dr. Forrest, "in winning this country for Christ." He concluded by saying that for other bodies which might not be officially represented he extended the most cordial wishes for the success of the great Congress.

The Bishop of London was the next speaker. At the mention of his name the 150 men at the table rose as one man.

The Bishop said he rejoiced to be in Canada again, especially in Halifax. "This," said he, "is a country of big rivers, big lakes, and big hearts"—(applause.) He agreed with Dr. Forrest entirely that the matters of agreement were of vastly greater importance than minor differences. He was in Halifax to have a jolly time, and was having it. He was delighted to see so many friends from the United States, faces which he had seen at the General Convention there three years ago. England looks with intense pride to Canada and hopes she will continue to prosper. The United States people have found what Canada is like, and they made the best Canadians. He mentioned the fact that King George had sent by his hands a Prayer Book for use on the reading desk of the Parish Church of St. Luke, Annapolis Royal, as a message of good-will to Canada and the whole Canadian Church. (At this point all rose and sang "God Save the King," concluding with three cheers for the King). The Bishop referred then to the great strain under which King and Empire had labored in the loss of King Edward. He was sure he never had heard the national anthem sung with greater vigor and enthusiasm and the King's heart was cheered by the sympathy of his subjects at home and in Canada.

The Bishop referring to the great interest felt in the Canadian West by the English Church, and said on his return home he would ordain 49 deacons and 25 priests for that great work. He extended the greetings of the whole English Church, and sat down amid a great burst of applause.

The Bishop of Massachusetts referred first to the historical connection between the State of Massachusetts and Nova Scotia. Continuing, he indicated some phases of Loyalist history. Relations be-

tween Massachusetts and Nova Scotia have been some times unpleasant, more often pleasant. The speaker referred to the opportunities before the United States and Canada, and possibly in Canada, as a new country, greater progress is being made. He said, too, that the United States and Canada are evidently determined to be at peace, as witness the fact of a great free waterway from the Gulf of St. Lawrence to the Great Lakes. Soon a century of peace would be celebrated by both countries, whose mixed populations had been touched by the spirit of Christ.

The Bishop of Glasgow said that the Primus of the Scottish Episcopal Church regretted that he was not present and had asked him to extend his own personal greetings and those of the whole Scottish Church. He said that were it not for the presence of United States people he would hesitate as to whether to speak in Gaelic or English—(laughter). He mentioned the fact of losing so many people from Scotland to Canada, and appreciated the fact that in Canada they are so well received and looked after. It was something to be a Scotsman, but one realized it more out of the old Scotland, and felt it especially here in the New—(applause). There was present at that lunch a man who had travelled from a point in Canada twice as far as the speaker had come, from Scotland, in order to attend the Bicentenary and every foot on Canadian soil. The Bishop had learned much about New Scotland in his recent trip from Yarmouth to Halifax. His heart had been cheered and rejoiced by the Bishop of London's address and the singing of the national anthem which had followed. He thanked the committee and Congress people generally for the splendid welcome he had received.

The Archbishop of Ruperts Land: Having listened to the "wise men from the east" he wished to speak as a "hungry man from the west" who had enjoyed heartily the good things provided by the ladies. The monument to the courage and zeal and faith opened that morning was a splendid addition to the Cathedrals of the Dominion of Canada. He proposed to erect a Cathedral in Winnipeg. Speaking for western men they had been deeply touched by the cordial welcome extended by the Government of Nova Scotia, the City of Halifax, and the Diocese of Nova Scotia. They knew a good deal about Halifax out in Winnipeg, but he could say with the Queen of Sheba that the half had not been told. The harbor was a great asset. If Halifax would send the West some fish, the West would respond with No. 1 hard wheat.

His Honor Judge McDonald, of Brockville, Ont., referred to the splendid address of Dr. Forrest, and expressed his entire approval of all the doctor had said. A most noble work was being done by the great Church represented by Dr. Forrest in the middle and far West. The noble life, especially of Rev. Dr. Robertson had done more than would ever be recorded here for true progress in the whole West.

The Bishop of Nova Scotia reminded the guests that the City was giving, at the Public Gardens, a band concert, to begin after the luncheon, and said that the visitors would find the Gardens the great beauty-spot in the City. The luncheon was concluded by the singing of the Doxology.

BAND CONCERT, PUBLIC GARDENS, SATURDAY, SEPT. 13.

The following is the programme of the band concert given by the City of Halifax in the Public Gardens, in honor of the visiting Bishops and Clergy, Saturday, Sept. 3, 1910, the day of the Dedication of All Saints' Cathedral:

March—"Bunch of Roses".....	Rosa
Overture—"Zampa"	Herold
Valse—"Gold and Silver"	Lehar
Selection—"I Lombardi"	Verdi
Cornet Polka—"Besses O' th' Barn'".....	Clement
	Corpl. Bedell.

Selection—"Maritana"	Wallace
Introduction—"Act III., Lohengrin"	Wagner
Polonaise—"Masken"	Faust
	"O, Canada."

"God Save the King."

M. RYAN, Bandmaster,
Royal Canadian Regiment.

SUNDAY, SEPTEMBER 4th.

SPECIAL SERVICES IN THE PARISH CHURCHES OF HALIFAX,
DARTMOUTH AND BEDFORD.

PREACHERS:

- St. Paul's,
Halifax.** 11 a.m. The Right Rev. Archibald Ean Campbell, M.A.,
D.D., Lord Bishop of Glasgow and Galloway,
Glasgow, Scotland.
7 p.m. The Right Rev. Thomas F. Gailor, M.A., D.D.,
Bishop of Tennessee, Memphis, Tenn.
- St. George's,
Halifax.** 11 a.m. The Right Rev. Alfred Harding, M.A., D.D.,
Bishop of Washington, Washington, D.C.
7 p.m. The Right Rev. James D. Morrison, M.A., D.D.,
Bishop of Duluth, Duluth, Minn.
- St. Mark's,
Halifax.** 11 a.m. The Right Rev. John Taylor Smith, C.V.O.,
D.D., Chaplain-General to His Majesty's
Forces, London, Eng.
7 p.m. The Right Rev. Charles Sanford Olmstead,
D.D., Bishop of Colorado, Denver, Col.
- Trinity,
Halifax.** 11 a.m. The Right Rev. William Lennox Mills, D.D.,
D.D., D.C.L., Lord Bishop of Ontario, King-
Ont.
7 p.m. The Right Rev. John Philip DuMoulin, M.A.,
D.D., D.C.L., Lord Bishop of Niagara, Hamil-
ton, Ont.
- St. Matthias,
Halifax.** 11 a.m. The Right Rev. Charles Tyler Olmstead, M.A.,
LL.D., Bishop of Central New York, Utica,
N. Y.
7 p.m. The Right Rev. James Fielding Sweeny, M.A.,
D.D., Lord Bishop of Toronto, Toronto, Ont.
- Christ Church,
Dartmouth.** 11 a.m. The Most Rev. Samuel Pritchard Matheson,
D.D., D.C.L., Lord Archbishop and Metropoli-
tan of Rupert's Land; Primate of all Canada,
Winnipeg, Man.
7 p.m. The Right Rev. J. H. Darlington, D.D., Bishop
of Harrisburg, Harrisburg, Pa.
- All Saints',
Bedford.** 7 p.m. The Right Rev. Geo. Thorneloe, M.A., D.D.,
D.C.L., Lord Bishop of Algoma, Sault Ste.
Marie, Ont.

The Canadian Church Congress, September 5th, 6th and 7th.

The opening proceedings of the Congress took place at 10 o'clock, at St. Paul's Hall, and at 11.30 o'clock at the Masonic Hall, Monday morning, Sept. 5th.

The Chairman of the first session at Section A., the Most Rev. S. P. Matheson, D.D., the Archbishop of Rupert's Land, and Primate of Canada, called the meeting to order at ten o'clock. Hymn 387, "Old Hundredth" was then sung, and was followed by prayers, concluding with the Lord's Prayer.

The Bishop of the Diocese, as President of the Congress, then made a few remarks, saying among other things that time would only allow a few words, but a few were necessary. It was usual in such congresses for the President to deliver an inaugural address. Under the circumstances, with such a wealth of speakers, he would forego delivering such an address in order to give the notable speakers the fullest opportunities to deliver their important messages.

Perhaps we have attempted too much, said his lordship. We should remember, however, that we are here to do God's work and nothing is too good or too great for such a work. The great stone memorial, the Cathedral, is not simply an enduring mass of masonry, it is filled with a presence which will always pervade it. The celebration will not only commemorate the past, but will last for all time in the hearts and minds of those who hear the messages delivered.

The Bishop of London was asked to say a few words by way of send off. He said he had been saying "a few words" ever since he arrived in the city. He would say a few more words on this occasion. The Bishop spoke of Church Congresses in England, where one is held yearly, as great forces for welding the Church together. He wished the Congress Godspeed. There were burning questions to be discussed. Every question should be a burning one and the hotter the better, so long as no burns resulted. The young men of Canada should be got hold of on the purity question. Better a fence at the top of the precipice than an ambulance at the bottom. If the men are got hold of there will be no need of rescue work. He hoped the Congress would result in lasting good.

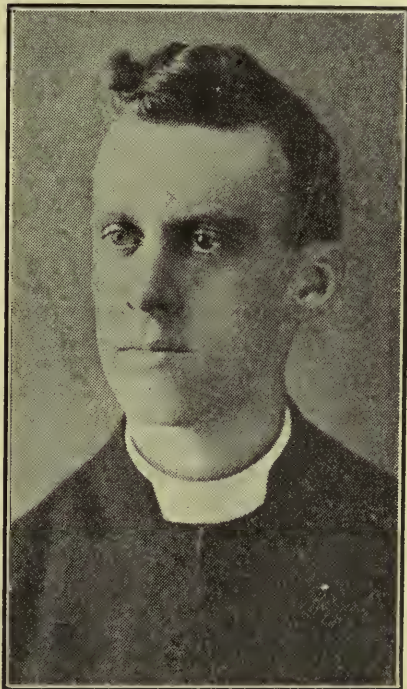
The Chairman, the Honorary President of the Congress, spoke very briefly, his desire being to give the time to other speakers. He wished Godspeed to the Congress.

The Child, The Church and the Home.**THE CHILD IN THE HOME.**

(Parental Responsibility. Family Worship.)

Chairman—The Right Rev. John A. Richardson, M.A., D.D., Lord Bishop of Fredericton, Fredericton, N. B.

- Speakers: 1. James Edmund Jones, Esq., B.A., Toronto, Ont.
2. Mrs. H. P. Plumptre, St. James' Rectory, Toronto, Ont.
3. The Rev. the Hon. Edward Lyttleton, M.A., B.D.,
Head Master of Eton College, Eton, Eng.
4. Rev. Thomas W. Powell, M.A., President of the
University of King's College, Windsor, N.S.



THE RIGHT REV. J. A. RICHARDSON, D. D.,
Lord Bishop of Fredericton

The Chairman, the Bishop of Fredericton, after prayer and the singing of hymn 566, "O God Our Help in Ages Past," designated the subject before the section as the most important before the Congress. He then explained that the Rev. Edward Lyttleton, head master of Eton, who was to have taken part, was not present, cabling a message of regret, and stating that the illness of his wife made it impossible to attend the Congress. He called on the first speaker.

James Edmund Jones, of Toronto, Ont.:

So far as the child in the home is concerned, probably one of the most difficult problems is how to so train the young child that he may in later life continue to regard it as his first and most solemn duty and pleasure to pour forth his soul in **private** prayer and praise to Almighty God. Does the Church in this practical and busy age give any or sufficient help to parents in observing their solemn obligation to teach their children such prayers as may render communion with their Maker something very real and not something perfunctory merely?

And first, let me say, not merely from a personal view and experience, but also from a knowledge gained by discussing the subject many times with young men belonging to my Bible class and with others, that many children give up the habit of private prayer because they have outgrown the baby prayers taught in infancy, and were not taught anything more suitable to use as they grew older. Children grow up sooner than they used to, and early find that they have no inclination to repeat prayers, which however suitable for lisping baby lips are—may I say it?—beneath the dignity of a boy who is perhaps learning to be a husky Rugby football player. Sunday School teachers have found the difficulty in the matter of hymns, and inasmuch as many hymns are used as prayers I may easily find illustrations. Jane Leeson's beautiful hymn:

"Loving Shepherd of Thy Sheep,
Keep Thy Lamb in Safety Keep"

demand an attitude of mind from the child that is not now common, especially in boys, who refuse to proclaim themselves as "little lambs" or "little children weak." No doubt in later life we can again adopt these phrases, but, in the meantime, the child's habit of prayer is interrupted, if not destroyed, because he has nothing to take the place of his baby prayers.

And let me here draw your attention to the fact that the Hymnal Committee were agreed that we should restrict the number of infantile hymns, and include more of those that are suitable for older children, and they even ventured to alter Miss Leeson's hymn to

"Loving Shepherd of Thy Sheep,
Keep us all in safety keep."

I shall not stop to speak of the **extempore** prayer that every child ought to be taught to make, and which, alas, in most cases, consists merely of the words "God Bless," followed by a list of persons, and perhaps pets, and nothing more. But I do want to protest against the paucity of prayers which prevails at most mothers' knees, and this, too, when the child is of that age when nothing attracts him so much as variety, and when he is busy with making all kinds of collections, stamps, coins and what not. Why not interest him in a collection of prayers? I speak from a very recent experience, for my

own boy at eight years of age takes pride in recounting the list of various prayers and hymns that he can use at his devotions, and my little girl of seven, on my return from a holiday this summer, on her own notion, repeated a different prayer each night for a week, and took much greater interest because she was making her own choice, and was not repeating it mechanically.



JAMES EDMUND JONES

Is it not better that children should be taught prayers and hymns, which will remain their prized possessions all through life, even if at first they may be beyond their full comprehension? My father taught me, among other prayers:

"Glory to Thee, my God, this night;"

and this is the type of memorized prayer that the Church might well encourage parents to teach their children. And let scope also be allowed for thoughtful child minds. I found, for instance, that my eight-year-old boy had bound together some proof sheets of the Book of Common Praise that he had rescued from my waste paper basket, and had, without a suggestion from anyone, spelled out, committed to memory, and added to his collection of prayers, Fanny Crosby's tender

"Safe in the arms of Jesus."

Perhaps the greatest problem confronting parents in regard to "The Child in the Home" is how to keep him there. And it is perhaps on Sunday more than any other day that the child strays from the home and meets influences detrimental to his best spiritual life.

In our boyhood no doubt some of our parents erred in enforcing too solemn a Sunday observance, but now, alas, the pendulum has swung the other way, and it is hardly necessary any longer to warn people against too strict a Sabbath observance. I remember that my dear mother did not wish me even to go for a walk after Sunday School, and her choice of Sunday reading was stricter than many conscientious parents now think necessary. But her training was a thousand times better than that which prevails in many households now where Sunday sporting newspaper columns, ragtime music and questionable novels occupy such portions of the Sabbath as are not devoted to careless indolence. Every year musical instruments in homes are becoming more common, and with them the ability to play thereon. It is encouraging to learn that already the Book of Common Praise is being found to be a great help in a proper observance of Sunday evening. Canadian Presbyterians tell us that their excellent book has during the last ten years, gradually become their book of sacred song in the home as well as in the church. Will it not be a great advantage to our work among the children in the home if we can gather them round us on Sunday evenings and explore the richness of our collection? In it are over eleven hundred musical settings. Can we fully learn or appreciate these while confining our knowledge of them to the few, the very few, that we hear at Sunday services we attend, where perhaps the organist, the choir, or the clergyman, by ignorance, indolence, or disinclination, which they term conservatism, refuse to permit us to learn anything new? Many organists are so busy making their choirs learn impossible Te Deums, that they have not time to learn one little, easy, new hymn tune for each Sunday. And where an hour or more of song after evening Service on Sunday might weary, if the hymns were all sung in the high keys to which they are set in the old hymnals, the lower keys of the Book of Common Praise will encourage the most modest singer to raise his voice in those drawing room services of song that ought to be more often provided for the children in our homes. We rejoice to hear that it is becoming more common to select a children's hymn for the Sunday morning service. At Toronto Island, a great resort for children, this is one of the attractions of the morning service, and, judging from the hearty manner in which the hymn is always sung, it is clear that the adults enjoy it as much as the children. And even in the large City Churches the custom is growing. My own children at their parish church, the Church of the Redeemer, are always keen to look up and see what children's hymn has been chosen for the day. And little wonder, when the sermon at almost every church is necessarily over the heads of the children, and there is little beyond the Lord's Prayer that they can join in.

Why is it that our children can sing words, music and all, of "Everybody works but father," and "Yip I Addy I Aye," and other such

modern classics, but stumble over even the first stanza of a classic hymn?

Why is it that nowadays so little attempt is made to memorize? Is it the fault of school or home training? Or is it due to the multiplicity of subjects taught which leaves no time for us and our children to commit to memory those masterpieces of prose and poetry, the repetition of which would comfort our declining years, and in the meantime help us to entertain our friends and ourselves? Do parents content themselves with once a year or less, hearing their children's rhetorical effort at school exercises, or do we make it the highest ambition of the child to excel at reading and recitation in the sacred precincts of the family circle? Do we take that keen interest in the studies of the child as led my dear father, for instance, to enquire each evening what I had learned that day that I did not know before? Do we concern ourselves as to what, if any, course of scripture reading our children follow? Or do we permit, perhaps without inquiry, some conscientious child to read through the Bible, every word, genealogies, Levitical law and all, under a mistaken idea that there is a duty resting upon every modern Christian to read every word of Holy Writ? Is there any object in our not admitting that many passages, at any rate for many minds and certainly for many children's minds, are not profitable reading, and tend rather to weary the reader of Holy Writ, where the reading ought to become each year more enjoyable? And how shall we help our children and ourselves to make a wise selection of passages? Do marked Bibles help? Or is it not wiser to leave each reader to mark his own Bible? These and many other searching questions will perhaps be discussed by those who follow the three appointed speakers.

And while I am upon this subject let me say that from inquiries extending over many years I am constrained to believe that most parents fail in making a proper effort to secure the physical and spiritual health of their children, so far as frank and full discussion of vice in all its forms may serve to deter boys and girls from the grosser forms of vice. They hear that occasionally from a polite pulpit where the preacher feels himself restrained by the fact that he is addressing a mixed audience. Vague hints are worse than silence. Several times a year I talk to my large Bible class in a manner and in a detail that I find few parents have the courage to essay. Why should our children learn the details of vice—for learn they will—from persons who are mostly vicious themselves? And while acquiring such knowledge children rarely learn the awful effects, physical and spiritual, of vice upon them and upon their offspring. And if any parents' natural cowardice is so great that he or she cannot summon up courage to make the child feel that the parent is the only real confidant and instructor, then there are books, good clean books, which do not leave the child vaguely wondering what it is all about till some more precocious child tells him in language that lowers the child's respect for our animal nature, but good clean books that will start the child right in his attitude towards the wonderful things of our physical life.

Nor let the mother shirk her duty in this respect. Alas, it is only too true that many mothers allow their daughters to be in the private and intimate company of men they know nothing about, or of men, too, of whom they ought to know something, for if they knew, if they took the trouble to make inquiries, they would find that their innocent daughters are in most dangerous company. And they permit this, too, without imparting to them that knowledge which is needed for protection. And it must be admitted too, that they even permit their daughters to marry while they are still as ignorant of the mysteries of birth and life as a child five years of age. It is wrong, all wrong. We would have less of the social evil to deal with if the parents did their duty before the child leaves childhood and passes into boyhood and girlhood.

It is interesting to remember that one of the best additions to our hymnody in the Book of Common Praise is a hymn on purity, by Mrs. Plumtre, from which the following verses are taken:

Keep thyself pure! Christ's soldier, hear,
Through life's loud strife the call rings clear.
Thy Captain speaks; His word obey;
So shall thy strength be as thy day.

Keep thyself pure! When lusts assail,
When flesh is strong, and spirit frail,
Fight on, a fadeless crown thy meed—
Thy body as thy captive lead.

It seems to me (and being the son of a clergyman I make the suggestion modestly, and not without conferring with clergymen of parochial experience) that some thing might be done to make it easier for the clergy to make their pastoral visits something more than polite society calls, where the weather and the local gossip are the principal topics of conversation. Would not most parents be greatly interested in discussing and possessing a leaflet containing prayers to teach their children? I know that some one will at once say that such manuals are easily obtained, and that most children are given them at confirmation. And again, it will be said that in addition both parents and children possess the Book of Common Prayer and the Book of Common Praise, and can make their own selections. But the ordinary man and woman is lazy, if not incompetent, and will not make the selection. They need something simple and comparatively short. The boys and young men of my Bible class found very useful a neatly framed printed card of prayers and hymns which I prepared. And quite recently I was much encouraged by a spontaneous request from the Class Committee to reprint the prayers for them with some we have added.

Might not the parish priest also give more interest to the services if upon his pastoral visits he discussed the selection of hymns? And from this would flow quite naturally a discussion of the hymns themselves. I mean the words, not the tunes. And thus the clergy might be encouraged to learn in order to teach more of that wonder-

fully interesting department of learning called hymnology. And might not our clergy also be led to discuss with their parishioners on such pastoral visits the choice of books, and more particularly of religious and devotional books, and books upon physical life?

THE REV. THE HON. EDWARD LYTTLETON, M.A., B.D., Head Master of Eton College, Eton, Eng.

I will mention first certain principles which have a bearing on this subject, and which as they are to me too fundamental to be discussed, are assumed, and the stating of them will serve to give a necessary limitation to a very wide subject:

(1). The first assumption is that the best training of children in the home being the main question, we have to consider before everything else how to bring them up as Christians: that is to say, the influences to be brought into play on children's lives ought to be different entirely from what they would be if Christ had never died for mankind and if faith were not the first requisite in every follower of Him.

(2). The next is that this training in the faith of Christ is not antagonistic to the training in citizenship, but absolutely necessary to the training in citizenship being a reality. If there were an antagonism between the two I should hold that the training in citizenship should go to the wall. But I am convinced that it is not so, but that if a nation grows up to manhood imbued with the faith in Christ, not only talking about it, but living in it and holding it fast, strong in the experience which that living in it brings, then that nation will be in the truest sense of the much-abused words, prosperous and progressive. In other words, the Creator of this Universe has revealed a certain way in which man ought to walk, and if man does so walk he gains the character which God intended him to gain, that is Righteousness, and that the old saying "Righteousness exalteth a nation" is just as true now as when it was first uttered.

(3). I further assume that the righteousness here spoken of is righteousness as explained by St. Paul and the New Testament writers generally. In other words, there is evidently a wrong way or many wrong ways, in which man "goeth about to establish his own righteousness," but only one way which is in conformity with the Gospel, and that is by personal faith in a personal Redeemer, a faith which assures us that our salvation is already wrought and that our lives are to be lived in gratitude to God for a victory over sin already won by Christ. There is no need to consider any of these other ways. They may be good or only better than nothing. In any case they cannot be the best. The more zealously we pursue them, the sooner we find they are inadequate, and that we must return to the doctrine of life expounded and lived by our Lord and His Apostles.

(4). Again, if it is felt, as it well may be, that there is a far more pressing question than home training and that is the maintenance of families to train, I don't dispute it, or affirm it. Whether the children that are born nowadays are as good as formerly, are as good as they ought to be; whether the phenomenon of small families is a

deadly symptom or not, is beside the present question. I am not discussing the quality of children with whom we might have to deal. but those with whom we have as a fact to deal.

(5). Lastly, I must direct my remarks to practical training, not to the unconscious influence of home or parents. I mean that if any one maintains that intercessory prayer is more important than any education, I would not dispute it. Nor do I traverse the opinion that the unconscious atmosphere of home is more important than anything that is said or done with the direct object of training. These matters we must generally leave outside the present discussion. We are concerned with that part of a parent's dealing with his children which may or may not be the least important, viz., the measures he takes consciously for training them.

Bearing in mind then, these limitations of the topic, I would ask your attention to the very striking fact not unfrequently mentioned in educational circles in England, viz., that the majority of the eminent men whose lives fill the pages of our Dictionary of National Biography were the sons of country clergymen. I have been told that the proportion is 54 per cent., and if we remember that such homes between, say, the Reformation and the beginning of Queen Victoria's reign were a small minority of educated homes, we shall agree that the startling result cannot be accidental. But how is it to be interpreted?

Obviously, what we require here is a clear view of the difference between clerical homes during the centuries under discussion and lay homes. I do not know if such an enquiry has ever been undertaken, and would preface any remarks I make on the subject by disavowing any special knowledge entitling anything like confident statement. But I hardly think we should be going beyond the truth if we put the case as follows: That during the years in which England did most in the way of great achievement the homes which produced most of her greatest men were specially those most unlike the prevailing type of upper class home today. That is to say, if all educated homes in 1700 were marked by monotony of life that was specially true of the clerical homes. If strict and unquestioning obedience to parents was enforced generally on all children, it was more universally enforced and more rigidly on the children of clergymen. If again in those quieter times children saw more of their parents and especially of their father than they do today, the country clergyman's occupation allowed that to be especially true of his home. Lastly, the distinguished characteristic of these homes at all times must be carefully noted. No matter, if we can recall exceptions both numerous and deplorable, it remains true that in the main these homes revealed to the children, day by day, and year by year, lives lived by parents which were inspired by unworldly objects and motives. In short, most of what the children saw of the parents' activities spoke to them directly of duty to man and worship towards God. I conceive that only in quite a minority of cases would the prevailing tone of such homes teach self-indulgence or worldliness.

But before continuing this line of thought, I must answer two objections which may be urged. First it may be said that I am departing from the first principle mentioned at the beginning of this paper, i. e., I am considering not the training of Christians, but that of great men of all kinds, some of them not distinguished as examples of Christian life. The answer is that if a certain form of Christianity in the home produces eminent men it is to be inferred that our ideas of greatness are not altogether out of keeping with the Gospel teaching. It seems clear that grand qualities, bravery, bodily and mental robustness, foresight, pertinacity and so forth were really encouraged by the homes under discussion, and if so it only goes to prove that the doing of one's duty to God does not involve making a mess of our life on earth, but the very contrary. And even if the after lives of some were ungodly, yet the fine qualities they exhibited may have been partly the result of their nurture, even if later influences prevented them from being loyal to the principles learned in childhood.

The next objection is, that I have omitted one characteristic common to all homes of the time we are thinking of: that is the training of children in them all was haphazard and left much to chance apparently; anyhow it was free from all the scrupulous educational theories of the present day, and can hardly be used as a model if we are in search of principles, because it may be said there were none.

This is perfectly true. If we had asked the father of Nelson, for instance, on what principles he was training his son, he would have been sorely puzzled what to answer. But the admission comes to very little. It only means that the two great determining factors of the influence of the stock and the general unconscious atmosphere of the home, are likely to be the more potent than the conscious training. But this we knew before. It may be that some of those influences and something of that atmosphere are irrevocably lost to modern life. If so, it is of no use to recommend them. But perhaps the loss is not irrevocable after all. At least we may do something to check the recklessness with which we are throwing them away.

But before grappling with this part of the subject I would emphasize again the relation between morality and religion. On a large scale in England facts seem to show that good citizenship must rest and always has rested on a religious foundation. Some people think otherwise and point to the Japanese, but the controversy is, as usual, irrelevant for Christians. We do not teach religion because it leads to good citizenship, but because it is obviously the first duty of a Christian to hand on the divine message he has received. Christianity is either everything or nothing. The worst possible travesty of it is to first confess it to be true, and then to teach it in order to back up the philanthropists and the police. If it is true, two things follow. It is and must be the source and inspiration and ground principle of everything that is good, and so we must begin with it always. Secondly, where its meaning is grasped, however simple and unanalytic the view of it may be, morality will follow. We could afford to be less anxious about conduct if we had more faith.

Therefore, knowing that human beings of all ages learn far more securely from experience than they do from exhortation, the first thing we parents have to do is simply what we should have to do it if we were not parents at all; that is, live as men and women who have been redeemed. Here it is necessary to remark on the two great and widely differing views of Christianity which prevail and have always prevailed. One is that we are to strive for salvation by obedience, hoping that at some future date it may be won. The other is to think of salvation as something already accomplished, but waiting to be taken in by the human heart. There is not the slightest doubt that the latter is the teaching of the New Testament, but the former seems simpler and has always been attractive because it demands less of the difficult quality of humility; it looks upon man as winning heaven by his own efforts instead of receiving it now as a free gift from God.

Now very little reflection will show us that home training will be one thing if the first of these views is held by the parents and quite another if the second is held, or rather if it is being patiently acquired.

The one must and does result in a spirit of bondage leading to fear, the other invests the struggle of life with sonship and gratitude, and thus there will be a different atmosphere which will affect every minute of every day. We don't realize what existence to a growing boy would be if the ground fact of his life were realized by his parents and schoolmasters, viz., that he is regenerate actually and in fact endowed with the new life. I know no other principle—nor is one required—which will enable us to obey the grand educational law of appealing to the better self; of assuming that there is plenty of good in the most wayward, and the most obstinate and irresponsible. But his better self will not know what you mean unless he has been brought early in life to learn that all of us are "compassed about with songs of deliverance," because we are already redeemed by the Sacrifice of Christ. If the adults in a Christian home could only combine to show the true joy of the life of following Christ, there would be far fewer Christians allowed to grow up in infirm and ignorant ideas as to what Christianity is. There can hardly be any doubt that the appalling lack of virility and quiet confidence in religious principle, which is everywhere observable, is largely due to the substitution in homes of the gloomy bondage to law for the glorious liberty and sense of redemption which belong only to the Gospel.

This paper, then, is a plea for our giving our best endeavors to the planting deep in children's hearts, first and foremost always, the meaning of the Gospel, viz: that this world is a place redeemed already, but only a few of its inhabitants know the fact, and many who have been told it are unable to believe it. Where it is known and lived in, this message transforms life.

Now to this end, the consistent lives of parents would probably be sufficient, if combined with sympathy and if it were possible to relegate naturally the amusements necessary for young people more

strictly than we do to festivals which have a Christian meaning. But as both conditions are very uncertain, we should be vigilant against any influences which may predispose the child to the contrary view of life and under which he may easily fall.

One of the most deadly is the struggle to make happiness in childhood the first aim. Considering the universality of the blunder, it is a marvellous fact that any young people grow to believe that the world is a redeemed place: because the surfeit of amusement plants a conviction that the world is a failure. In not very many homes are children led to learn that happiness comes not from amusement, but from something higher which very often calls for renunciation. Remember that the belief in pleasure is downright incompatible with the belief in the Cross as a redemptive power. I care not now whether it is compatible with good citizenship; the real horror of the pursuit of pleasure as the first thing in life is that it leads through experience to the belief that life is a fraud and a failure; the exact contrary of the belief of all true Christians that the work of Christ was the salvation of the world, and whereas there is no faith without joy, the pursuit of pleasure can only achieve gloom.

Similarly in the intellectual department, the important thing is not that a child's mind should be well-trained, but that it should be well-trained for the right reason. In our ordinary talk we assume that reason to be the fitting of the child for the life that lies before him; or the maintenance of our position among nations or the anticipation of French or American inventiveness; or the competition for a livelihood in the Mother-Country. But we cannot really believe that these things are to be put first. Supposing, what is doubtful, that good teaching can equip a boy with cleverness: what have you done with him unless there is deep within him the desire to do God's will? You have simply presented him with a keen, dangerous weapon which he may brandish here and there and everywhere in a spirit of lively egoism, as if he were doing all this His Creator or his fellow creatures could demand of him. We ought not to need the unrest of India to bring us to our senses, because we have numerous instances of clever egoism at home, and we ought to have learnt that if God is not the centre of a young man's life the ego will be, and if God is the centre it is because His infinite love for man revealed in Christ is being more and more taken into the heart as the years go on.

There is no need for me to illustrate my main proposition any further. All efforts towards what we call making the best of a child must rest on the work of Christ if they are not to miscarry. We are to train him intellectually because Christ in His teaching habitually appealed to the reasoning powers. We are to school him into temperance and agility because Christ in His miracles showed His concern for bodily health; but we feed his spiritual life because Christ gave us a message to convey to our fellow men, women and children, and we cannot disobey that command without disloyalty to our Captain and our King.

In the Mother Country there is much concern about the future of our Empire, and talk about training boys to supply a deficiency here

and a crying need there. Your outward conditions in the Dominion are different indeed, but as Churchmen have we not before us the task of laying firm the foundations of the Christian Faith in the homes, confident that if this is done, the different problems of service will be grappled by vigorous men and women, to whom such work will be a stern joy.



MRS. H. P. PLUMPTRE

I wish to express my thanks for being allowed to testify, though not nearly so completely as I had hoped—to our sense of brotherhood in England with the churchmen in Canada, who are engaged in the greatest work that could occupy the energies of mankind.

In hoc signo vincetis.

MRS. H. P. PLUMPTRE, St. James' Rectory, Toronto, said:

While the Congress is not a legislative body, it might in her opinion, evolve some body of advice and practical suggestion on the subject before the Congress for the direction of the Church at large.

During her seven years residence in Canada one thing had greatly struck her. This was the fact that so many people, and especially women, are anxious for teaching for training, for help of the sort which the Congress may be able to give.

The speaker would begin with the nursery, and, referred to the fact that if the home is the basis of the State, then the cradle is the place at which logically to begin.

Designating as a chief problem that of preserving the proper relationship between parents and children, Mrs. Plumptre made a number of helpful suggestions.

The first was this:

Remember the extreme importance, the supreme importance of the first five or seven years of the child's life.

"How soon shall I begin to train my child?" asked a lady of Montreal of her physician.

"How old is your baby?" was asked.

"Two months," was the answer.

"You are two months too late," was the answer.

The second suggestion was this: Have a very high view of parental responsibility during those formative years when the parent is as it were God to the child.

There are two principles which the child must learn from the parents that are of the utmost importance to his relation to God in after life, and in these respects the parents stand instead of God to the child. First, God is love. The child learns love from our love, and he should learn that love is not coupled with indulgence, but with law. And the second principle is that God is law. The child has a passion for justice, and through the exercise of justice he learns respect for law. Threats which are given without being fulfilled are disastrous in home life. We must not punish for mere accident or for mere irritation, but merely for the enforcement of law and justice where it is clearly understood. The child comes into the world with an inheritance; he comes with powers and tools which have already been used, as it were, by his parents, and we have to teach him how to use these powers and tools which are in imperfect condition. It is not too much to say that the stability of our homes depends in large measure upon the kind of training that is given in the first few years of babyhood.

"I have a brother," said Mrs. Plumptre, "who is the head of a school of 500 boys. He said to me once, 'I often have to spank the boys, but I wish I could spank their parents instead.'"

REV. CANON T. W. POWELL, M.A., President of King's College:
He wished to ask, with George Macdonald:

"Where did you come from, Baby dear,
Out of the everywhere into here."

How, asked the speaker, did the child get here?

To hand on the stream of life, energized by our power, is one of the greatest gifts man has.

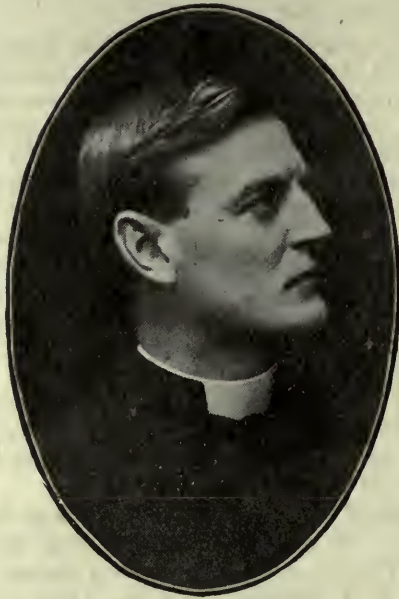
Is the stream of life weakened or strengthened? Is it purified or made less pure?

When God calls us His sons, it is in the creative, the redemptive act.

He pointed out that the child was the product of a race which existed under certain conditions, and that the members of that race were allowed by God to be sharers with Him in the joy which springs from acts of creation, acts of redemption, and acts of sanctification. The child in the home is a constraining influence, a gift of God.

The speaker would have books printed and placed in the hands of every boy and girl in the land teaching the essentials and the problems of life—not how to dance or how to play, but how to live.

In Browning's "Ring and the Book," the poet, said the speaker, has discovered one of the most beautiful and tender characters in Pompilia, of which he knew—a character setting forth the power of life, of God even, through a sullied channel.



REV. CANON T. W. POWELL

The training of the child, not only for the home, but to go forth to make another home—this is part of the parent's duty.

The child is God's gift as a bond of union between the lives of two.

"Why, brethren, you grow to look alike as you look daily into the face of the same little child—as you together seek to train it for God."

The parent does the child irreparable wrong if he does not enforce strict obedience in the home, since not to do so is to give him a false idea of God and the rights of others—of every other citizen.

The child must be taught to be reverent.

In how many homes today, is there family prayer? Our children may go out into the world. How many come back and ask, "O father, reveal to me your God," because as a child he has learned to reverence his father's God?

VOLUNTEER SPEAKERS.

RIGHT REV. FREDERICK COURTNEY, D.D., New York:

The child in the home begins with the body—that was not first which is spiritual.

The first concern is the care of the body and the natural food of the child is the mother's milk and not a bottle.

The child's clothing should not be tight and constricted.

The care of the mind—in the training of the mind comes the supplying of a certain number of facts—it is the use of these facts by the mind that is the important thing. The parent must watch what use he makes it, since herein is revealed the personality of the child.

"I go heart and soul with Mrs. Plumtre," said the Bishop, "when she said the parent stands to the child in the position of God," and at this point he quoted apt and beautiful verses by Faber.

First, Love, that can bear to see the child suffer pain; Faith, these are the things the parents must have.

Very Rev. E. J. BIDWELL, D.D., Dean of St. George's, Kingston, Ont., speaking on "Private Prayer for Older Children":

"I urge upon mothers," said he, "to keep in touch with their young sons away at school, as to their religious duties."

The speaker found one weak point in Canadian home-life—(the speaker hesitated, as an Englishman, to mention it)—the training of the young people in obedience, because they are going to be leaders.

HIS LORDSHIP THE BISHOP OF LONDON was asked to "speak a few words," and was received with applause.

Referring to his experiences in "old London" among children, he gave several suggestions of an illuminating sort.

First of these was this:

Let religion lie right on the child's heart—let it be delightful to him.

Once when he had been preaching in London, a child, he had been told, had said:

"Mummy, I'm tired. Can't the bishop go back to Heaven now?" (Loud laughter and applause.)

Finally, he endorsed and emphasized what Dean Bidwell had said as regards the need for greater frankness by parents to children in the earlier years, so that they might not be unprepared totally for the temptations which are inevitable and receive their first knowledge from evil-minded people.

THE CHILD IN THE SCHOOL.

(Section B—Monday, Sept. 3rd, 11.30 a.m.)

Chairman—The Right Rev. William W. Perrin, M.A., D.D., Lord Bishop of Columbia, Victoria, B.C.

Speakers—1. Miss Gena Smith, Lady Principal of "Edgehill" Church School for Girls, Windsor, N. S.

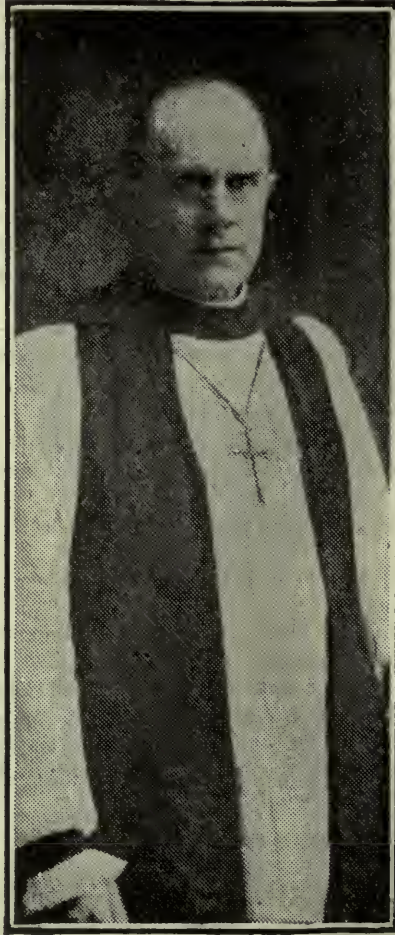
2. The Very Rev. Edward J. Bidwell, M.A., D.D., D.C.L., Dean of St. George's, Kingston, Ont.

3. Rev. Oswald Rigby, M.A., LL.D., Hon. Canon of St. Alban's, Toronto; Head Master of Trinity College School, Port Hope, Ont.

The Chairman, the Right Rev. the Bishop of Columbia, introducing the discussion, ably designated as a shameful thing the apathy of

Christian people in the matter of providing religious instruction in public schools, designating it as the root of vast evil.

The Bishop was not satisfied with the attention given to religious teaching even in the boarding schools in connection with the church.



RIGHT REV. W. W. PERRIN, M. A., D. D.,
Lord Bishop of Columbia.

MISS GENA SMITH:

We have had brought before us the responsibility of parents with regard to the religious training of children, and no one, I think, could be found to question that responsibility, whether it be always recognized or not. Now religious training begins and should not cease in the home, but after the first few years parents have to face the question of educating their children, and the further responsi-

bility comes upon them of deciding how this is to be done, and to whom the work is to be entrusted. The question is often settled lightly—motives of economy prevail at times—the example of friends or neighbors is followed at others; the children's own preference is frequently consulted, and again the force of circumstances sometimes leaves no choice or alternative but to accept what is offered nearest at hand. It may be granted that all parents, whether they



MISS GENA SMITH,
"Edgehill," Windsor, N. S.

have the courage to enforce their wishes or not, earnestly desire the best for their children—they are willing to make sacrifices on their own part and if they are content with less than the best the reason is generally to be found in their reluctance to thwart the fancies or overcome the resistance of the children themselves. The years of school life are the formative period—the home influence is no longer felt so directly or so perpetually, and the training of the child passes largely into the hands of those who are not connected by natural ties and whose motive is not based primarily on natural affection. The whole after history of the individual rests largely on the character of the training given, the environment in which they are spent. There is no need to press the claims of education in the ordinary acceptation of the word—people are all anxious to

obtain for their children the hall mark of culture, the equipment necessary for success in life, and such accomplishments as may afford pleasure to themselves and others; but more than this is needed to fit the child for the real battle of life; ambition, though legitimate in itself, is not the highest motive, nor is worldly success the highest aim. What further then is needed? I would answer in one word, "training." Physical, intellectual, artistic, manual training, but training in whatever direction resting on a basis of religious principle. I would define training as the steady application of control in the exercise of natural gifts; there is training from without and training from within. The teacher does not endow the child with power to learn or to use his hands; the teacher first guides and controls the child's natural instincts, and later the child is able to guide, control and develop his faculties himself in response to the external stimulus. So with religious training, we have first an outer controlling influence, exercised largely by direct instruction and frequently by restraint. There is a good deal of "Thou shalt not" at the beginning of life; this is the preliminary groundwork—the real training begins when there is a response from within to the external appeal, when the spark placed in the heart by God himself is fanned into flame and the work of illumination follows.

I would urge, then, that parents should seek the highest training for their children—not based on motives of utility only, but ennobled and exalted by an underlying principle of service rendered to God—a training making it possible to realize that "All true work is sacred," and that indeed "To labour is to pray."

While recognizing most fully the responsibility thus laid upon the school of providing such training, I should like to protest in passing against the shifting of all responsibility in the matter on the part of parents. Schoolmasters and schoolmistresses are open targets for criticism, and they do not often have an opportunity of retaliating. May I for once point out that it is not unusual for parents to postpone the religious training of their children, in fact, I might say, any training at all, until they hand them over to scholastic authorities, and even then, they thwart all efforts towards such training by a lack of co-operation. All those who have at any time undertaken the care of children will support me, I feel sure, in saying that this is the hardest obstacle we have to surmount. We are credited with an inborn love of asserting our authority, a natural propensity towards saying no, a purely arbitrary and fantastic standard serving no visible purpose, except perhaps of gratifying our autocratic tastes, and our earnest efforts for the real welfare of the child are rendered nugatory. This is by the way. What I really wish to urge is the need of such education as shall train the child along the highest path of duty—and lead him to stand like Milton "as ever in the great Taskmaster's eye." An education that shall train characters and lives whose influence may extend far in this world and only reach their full fruition here-

after. So far I have only spoken broadly of religious principle as underlying the work of education. Attempts have been made in various countries to obtain the same object by instilling principles of morality only. Now religion must include morality, but morality can be divorced by religion. The morality of sound religious faith can alone reach the hearts and lives of men, and I would urge the need for definite religious faith, for definite religious training in our schools as in our churches.

The public school system of Canada is almost wholly secular, nor has the Church, being in the eyes of the State, only one among many religious bodies, any special right or power to interfere or to dictate. There is, therefore, need for Church schools, schools for boys and girls—there are a few scattered here and there over the land, but there is room for many more. We are not concerned with the variety of denominations that unhappily exist, but we are vitally concerned with our own faith and the heritage come down to us through all the ages. We are proud of our Church, proud of our denomination of Churchmen; let us also be proud of the privilege of handing on the heritage we have received, intact and entire. I would plead with you strongly for the school that offers definite church teaching, definite teaching of the Bible, the creeds and sacraments of the church—the history, too, of what has been said and done by our fathers to cherish and promote that faith; with no pandering to questions of profit and loss, of popularity and unpopularity, no hauling down of the standard that waves for us, even if it is not the banner of all others round us. The support of church people is needed, it ought not to be a matter of indifference to them whether the school they select is a church school or not. If they value the faith they hold themselves, they should seek training for their children based upon that faith. Church schools need to be multiplied and so equipped and organized that the secular side of education shall not fall behind other schools in which religious instruction has been perhaps inevitably excluded. Why are so many of our Church institutions languishing? Why do so many of them date far back for their origin? I do not believe it is altogether due to lack of financial support. Members of the Church of England are conspicuously generous, and although a different character is generally given them in Canada, I do not think it is altogether deserved. Institutions after an initial outlay, ought to be self-supporting, or there is something radically wrong. I am not speaking, of course, of places devoted solely to philanthropic objects, but of ordinary educational establishments. They should not be dependent on outside help to meet their current expenses, when once the necessary funds have been found for buildings and equipment. But support is needed, all the same, above all, unity of aim and of action; diversions and jealousies within our own ranks are more deadly than hostility from outside. A high standard of efficiency is equally imperative. There is an impression abroad, whether justified or not, that other things suffer when religious teaching is made too prominent. If that is true, the fault lies in the teaching body.

Unity of aim and of action, I would repeat once more, are essential, if the old Church is to carry on in the newer lands that side of her work which was in the early days an inseparable, indispensable, and invaluable part of her whole system, the religious as well as the secular training of the "Child in the School."

VERY REV. DEAN BIDWELL:

It is a matter of considerable regret to me that the scope of the remarks I have to make is through the force of circumstances rather a narrow one. The subject, indeed, is sufficiently wide and important—none could be more so—but it ought to cover the education of all the children of our Church in all Schools, primary or secondary; as facts are, what I can say will only be relevant in the case of the few definite Church Schools we possess. If by means of endowment by rich men, such schools were brought within the reach of all; if we could have good Church Day Schools as well as boarding schools everywhere, the benefit to the Church would be enormous. There is a struggle going on in the Old Country over the maintenance of the schools belonging to or controlled by the Church. I trust they will never be let go, for I am convinced that they are her most valuable asset. And it would be wise for the Church in this country to pay great attention to increasing the number of her own schools, and to supporting in every possible way those which she possesses already, taking care to place them within the reach of as many as possible, instead of leaving them as the preserve of the favored few who can afford the fees which such schools are obliged to charge in order to maintain themselves efficiently. Believe me, it is not enough for the Church to have her colleges. Speaking as one with a considerable experience in education, I venture to say that her schools are a matter of no less importance. If we had, for instance, in this country, one or two institutions like Christ's Hospital, or the Schools for the sons and orphans of the clergy in the Motherland, we should have taken a long step towards the solution of our present pressing difficulty in securing candidates for Holy Orders. At present, even with reduced fees, very few of the Clergy can afford to send their sons to our special schools. We are a comparatively poor Church, no doubt, but we have our rich men. Here is an object for their benevolence. And to say this is not in the slightest degree to cast a slur on our public schools, which are excellent in their way, and meet very well the object for which they are designed. But the public schools cannot secure, in fact, being open to everybody, it would be wrong if they attempted to secure, the particular surroundings and atmosphere which we Churchmen desiderate for the upbringing of our children. And so one is compelled to think that the title of this paper, "The Child in the School," is misleading, unless we admit that the children of all church people ought to have the same opportunities of being trained in church principles and church life as the handful who enjoy that privilege, and pledge ourselves to do our utmost as far as possible under the circumstances to support and extend institutions of this kind for educating the children of

the church. To have this object before us would be only to act in accordance with our noblest traditions, for if there is one great fact of which our beloved church, whatever her shortcomings in other directions, has reason to be justly proud, one jewel in her crown which time can never dim, it is her supreme interest from the earliest times in the education of her children. Long before any scientific system of primary and secondary education existed we find, in the Mother Country, that the church was founding schools over the



VERY REV. E. J. BIDWELL, M. A., D.D., D.C.L.

length and breadth of the land, and endowing them with money, so that the poor might benefit equally with the well-to-do. This educational activity on the part of the Church was due to her profound conviction that the fear of the Lord is the beginning of wisdom, and that any conception of training for the young which is not based upon that essential foundation must be inadequate and defective. In this country our Church has tried in some measure to live up to her old traditions. Long before the present public school system was inaugurated, our church was founding Grammar Schools for boys, and Diocesan Schools for girls, and so high a reputation have some of them secured, that many besides her own members owe her a debt of gratitude for the education received in such schools. But useful as this work has been, the bulk of the children of the church have no such advantages, and the result is that separation in the child-mind of education and religious-teaching, (by religious-teaching I mean, of course, to include definite instruction in the beliefs of the

church) which tends to rob both of their highest value. Once more then, let me urge the utmost importance of supporting our schools, both for the sake of the church and for the sake of the children. For is it not beyond all things obvious that the children passing through such schools receive a training and are brought up in an atmosphere conducive to the formation of the highest character, that character which is built up by careful religious training, and calculated at the same time to make them in after life strong and loyal adherents of our beloved church?

I am glad to have this opportunity of stating publicly my unalterable belief, the result of upwards of twenty years' work in the teaching profession, for more than two-thirds of which I was a Headmaster, in the supreme importance of definite religious instruction in education. This is no shibboleth of a theorist; it is the deliberate conviction, growing ever stronger as experience increased, of a practical man. And since I have been called to a different sphere of work, my conviction has grown in intensity. I will, therefore, try to suggest to the best of my ability what my own experience has taught me as to how to make the most effective use of such definitely Church of England Schools as we now possess.

In the education of a child there are always two factors at work. On the one hand, there is the definite system of instruction, consciously planned, and consciously received, the imparting by the trained mind of knowledge to the immature mind. But side by side with this conscious instruction there is a more subtle power at work, the influence of environment and associations. There is, to use a hackneyed word, the atmosphere. And this form of instruction is no less effective than the other. If the child sees that religion is a part of daily life in the school, if it takes part in common worship, if it becomes familiar with the liturgy, if it observes that the Holy Days of the Church are specially marked, if it finds that those to whom it looks up as its teachers are men and women to whom these things are a great reality, then abstract teaching is brought into touch with the concrete reality and they both blend into one living and indestructible whole. That is why, to be strong, a church ought to have her own schools. The results cannot be secured in any other way, just because of the important part environment and association play in influencing the child mind.

We shall, then, be always careful to see that our church schools really are church schools. In the case of boarding schools, the chapel will naturally become the centre of the religious training. Here both factors of instruction, active and passive, are at work at one and the same time. By daily services both the idea that the soul must be cared for as well as the mind is enforced, and a thorough familiarity with our beautiful liturgy is secured, a process of much educational value from any point of view. The child also learns that the regular services of the Church are for children as well as adults, and that their opportunities for public worship are not meant to be limited to special services for children. There will also be opportunities at least every Sunday for giving instruction, by

way of sermons in the teaching of the Church. It is sometimes urged that the compulsory nature of daily attendance at chapel robs the practice of its benefit, and produces a distaste for church going which shows itself in abstention from public worship in after years. There may be a shade of truth in this assertion, but the advantages of it far outweigh the disadvantages, and many old pupils of mine have told me in after years that though they did not properly appreciate it at the time, the most enduring memory of their school days is the chapel and its services. Of course, children are just as easily wearied by long services and dull sermons as adults, but services need not be unduly long, nor sermons dull. Every care should be taken to make the chapel services attractive and effective. The children thus get an idea of corporate worship and of the great privilege of church membership which never leaves them. I would advise that where possible girls' schools should be provided with a chapel as well as boys' schools. They could easily be served, on week days at any rate, by neighboring clergy, and the very building, which ought to be the centre of all the other buildings, is in itself an eloquent witness for and a constant reminder of the great faith which we profess and the great church to which we belong.

In addition to chapel services and instructions given therein, my own practice on Sundays used to be to gather the whole school together, after brief morning service at which there was no sermon, in a sort of Bible class, in which we studied in alternate terms the history and structure of the Book of Common Prayer, and the Collect, Epistle and Gospel for the day. At the end of each class I announced a series of questions which were answered in writing by the pupils from notes they had taken during the class, in a half hour set aside for that purpose before evening chapel, and the answers, after being examined by me, were marked and returned to them on the following Sunday. I found this a most useful way of securing a thorough foundation of knowledge of church teaching and practice.

In a Church School, week-days as well as Sundays are fortunately available for religious teaching. There are, of course, the regular Bible lessons. These can and should be made the vehicle for much definite Church teaching. In almost every Bible lesson there is an opportunity of illustrating some doctrine or practice of the church. For those who are not confirmed time can easily be found for careful instruction in the catechism, and there should also be some time devoted to church history. This latter subject is most important for many reasons. In the first place, it enables our children to understand what our church really is, by placing before them in the clearest way the great truth that the claim of our church to be a branch of the great Catholic Church of Christ is an historic claim fully attested by the facts, and supported by unimpeachable evidence. Again, by familiarizing them with the names and actions of the heroes of the church, it not only emphasises in their minds the sense of conformity between past and present, but kindles their enthusiasm for the splendid heritage to which they are heirs. The ordinary histories too often need some such corrective in their

accounts of what took place at the Reformation. Too often they give the impression that the Church of England began its existence in the reign of Henry VIII. It cannot be too clearly pointed out to our children that the Church of England never then, or at any other time, separated itself from the Catholic Church of Christ, but that on the contrary, the greatest care was taken to preserve all essentials and to maintain the conformity with the past. On this ground alone can it justify its imperative claim to their allegiance. Otherwise, it would be merely a sect amongst other sects and would have no special claim.

If a knowledge of church history could be more widely diffused, that slack churchmanship which is merely the result of inherited tradition or social position would disappear, to be replaced by a firm conviction that here are to be found the means of grace given by the Founder. Loyalty, enthusiasm and zeal will be the result of the careful teaching of Church History.

Great care must be taken in the teaching of religion to children to avoid two dangers; first, the danger of dullness. The Scripture lesson must not be allowed to become a mere acquisition of Biblical facts. Every possible means should be taken to give it vitality, and to bring it into relation with the lives of those who are being instructed. The young, and indeed often older people, are inclined to look upon the characters of the Bible as of different mould from themselves. Not only the haze of time obscures their reality, but they are apt to regard them as a class apart—with not the same reality as other historical characters. Yet, when they once perceive that these were all "men of like passion with themselves" their deep interest is aroused, and I have often had as keen discussions with my classes over the life and conduct of Biblical characters, as over the statesmen and heroes of secular history. Then, too, the linking on of the facts recorded in the Bible to the beliefs and doctrines of our Church gives them an added vitality. The children learn that the teaching of the Church is not isolated from, but rests upon the Bible and become masters of the great principle which we may thank God has always guided us—"The Church to teach and the Bible to prove."

A word may not be out of place here as to the manner in which the Old Testament should be taught. My rule has always been to take the Bible just as it stands and as carefully and reverently as possible show why the narrative takes that particular form. Doubts should never be suggested, but difficult questions dealt with and explained as they arise. With constant reiteration children should be taught what they have to look for in the Bible, namely, the way in which God reveals himself to and deals with men—that the matter and not the form is the all important question. And if care is taken to point out the state of civilization and moral and mental atmosphere of Biblical times, facts which from our standpoint are difficult to understand, become simple and clear. A deep reverence for the Bible as "God's word" once implanted, there is little danger of misunderstanding or doubt.

The other danger to be avoided is due to the fact that Scripture has no place in our public examinations. It is greatly to be deplored that this is the case. Even if denominational difficulties stand in the way of more advanced or doctrinal teaching, it ought to be possible for a paper on simple Bible knowledge to form a part of every matriculation examination. Then Bible study would have to become part of the curriculum of our public schools, with, of course, a conscience clause for the few who objected. The result of this ignoring of religion in public examinations is a tendency in the minds of our young people to grudge the time given up to it in Church schools, because it does not help them in their public examinations. It requires some care to get them to understand that it is the most important of all subjects, and for that reason I would never allow the Scripture lesson to be dropped, however great the pressure. I always found my pupils quite reasonable on the matter where it was properly explained to them, and it usually happened that those who did best in the public examinations were also the best Scripture scholars.

In bringing my remarks to a close I would repeat that I consider the welfare and well-being of our Church Schools of the utmost importance to the Church. What we have to do is to endeavor to popularise them, to bring them within the reach of all classes, and to increase their number. Here is a work lying ready to hand for public-spirited Churchmen with the means to perform it. My unalterable conviction is that if you want strong and devoted churchmen and churchwomen you must train them from earliest years, by both instruction and environment. The Sunday School can perhaps meet the former part, but the latter, the unconscious teaching of environment and atmosphere, is even more important. This can only be found adequately in definite Church Schools, and it is my earnest prayer that in years to come the privileges enjoyed by a mere handful of our children now may be so extended that the large proportion of them may have the opportunity of being trained, not on Sundays only, but on every day of the week, in the full principles and doctrines of that branch of the Church of Christ, to which we are privileged to belong.

REV. CANON OSWALD RIGBY, Headmaster of Trinity College School, Port Hope, Ont., stated that the school over which he presides has done great things for the Diocese of Nova Scotia.

"Your own bishop," said he, "is a product of that school." (Loud applause.)

"So also is your Congress Secretary, Mr. Harris. So also is Bishop Brent."

Referring to what had been said as to problems confronting the Church in the Motherland, he stated that if the leaders of the Church there were unable to come to an agreement with the leaders of the other religious bodies as to Bible study, the result would be the organization of a purely secular school system. Rather than have that result, the speaker would be willing to make great concessions.

The speaker explained just what the Church Schools of Canada today are seeking to do and what they are accomplishing.

He had found that Anglican children were not the best prepared before coming to school upon Bible subjects.

In reference to the increasing of church schools so that for one thing the children of clergy might be educated as they ought to be, he said that Trinity College School gave bursaries amounting to more than \$4,000 last year out of the funds—not endowment. He appealed to the rich men to give endowment for such a purpose. The school is financially unable to do what is needed at present.



REV. OSWALD RIGBY, M. A., LL. D.

The school gives the opportunity for religious association. Studies in the Bible, Prayer Book and Church History were carried on. The Bible, the real text book, scripture histories are not a helpful substitute for the Bible itself. He found in the case of Church History that the demand is not so pressing for instruction.

With regard to the introduction of Church History in schools, the speaker, while sympathizing with the aims of Dean Bidwell, did not entirely agree as to the demand—the fair historian cannot write history from a partizan standpoint. The schools must have a strong force of public opinion to back up the masters in the matter of Divinity teaching. The chapel is the centre. The boys complain

when they go home, but, an old boy goes, on his visits to his old school, first of all to the chapel where he had gone so often in his school days.

The Chairman invited REV. DR. E. I. REXFORD, Principal Diocesan Theological College, Montreal, to speak. Dr. Rexford said that he saw no possibility for providing Church Schools for all the church children in the country, but if the churchmen were wise, they would turn their eyes on the great mass of the church children and provide for them religious teaching. In Quebec a common ground of agreement had been reached by which religious teaching was being secured for all the Protestant children. Here in Canada this question is a political question and one requiring delicate handling.

In Ontario the International Lessons have been (not formally) introduced as reading matter in the public schools.

Let the day schools of the country, the public schools, be made the source of religious teaching. The speaker thought the ideal mentioned by the preceding speakers was not practicable.

The speaker finished by making a powerful appeal on behalf of the public schools. They should not be looked upon slightly, but we should look forward hopefully to the time when proper religious teaching will be given.

The Chairman in summing up the proceedings said with regard to Dr. Rexford's remarks:

"These things ought ye to have done, but not to have left the other undone."

THE CHILD AND THE CHURCH.

(The God-Parent Question. Young People's Societies, etc.)

(Section B.—Monday, Sept. 3rd—3 p.m.)

Chairman—The Right Rev. J. Fielding Sweeny, M.A., D.D., Lord Bishop of Toronto, Toronto, Ont.

- Speakers: 1. C. Hubert Carleton, Esq., M.A., General Secretary Brotherhood of St. Andrew, Editor "St. Andrew's Cross," Boston, Mass.
2. Rev. J. Paterson Smyth, M.A., B.D., LL.D., D. Litt., Rector St. George's Montreal, Que.

THE CHAIRMAN:

After the singing of the opening hymn and the prayers, the Bishop extended hearty congratulations to the Bishop of Nova Scotia and to the people of the Diocese, from the Diocese of Toronto, upon the perfection of details of the Congress and the opening of the grand new Cathedral. He said that he regretted the absence of the Bishop of Quebec (who was to have taken the chair at this meeting) owing to sickness, and he also had to express his regret that the Bishop of New Westminster (who was to have been a speaker) could not be present.

MR. C. HUBERT CARLETON said that he was glad to see the child given such prominence. He wished to deal mainly with the child and the boy of about fourteen to eighteen years. "The Boy"—no particular boy, English, French, German, rich boy or poor boy, but just "The Boy"—any boy.

The average boy might well be said to be "branded for the devil, but fit for Gods." He is a peculiar makeup. He can be a devil or the son of God.



RIGHT REV. J. FIELDING SWEENEY, D. D.,
Lord Bishop of Toronto

The Church's first duty is to get the boy. Where do we fail with the boy?

1. When the God parent question is neglected. The system is a wonderful one which puts such a responsibility upon some adults. Few Godparents keep the solemn promise made by them when the baby is baptized, said the speaker, vigorously arraigining the Godparents.

2. When family religion is neglected. A good home is the best thing for a boy. Where there is no such thing we make a failure.

3. Confirmation time gives time for failure. Look at the ordinary programme for the boy. First, the services of the Church. Who are there? Women, some men, a few girls, but the big boy of the community is conspicuous by his absence. There are hardly any big boys in Sunday School. Of boys and girls of 17 years, 75 per cent. do not take active work in the Church in later life.

The situation in the United States was really serious and Canada was bad enough. A decrease is shown in Nova Scotian Sunday School reports. The Sunday School is not fitted to meet the needs of the big boy—manned by the women who can't get the big boy.

The Sunday School ought to bring the children to confirmation. There are very few Bible Classes of any importance. And the best are not what they might be.

Church Boys' Clubs do not do much else but amuse him. We should win the boy to give himself to the service of the living God—



MR. C. HUBERT CARLETON, M. A.,
Boston, Massachusetts

won to do something—winning the sinners. The boys must be won to do work for Christ. Not till the Church does this with the boy can the boy be won with present methods. Environment is not enough alone. No man is rich enough to sign a cheque to pay the debt. The work needs the human touch—no machinery can do it. As for money, proxy will not do. Too much proxy and not enough proximity—too much purse and not enough person. The speaker said that he had no sympathy with any mere teaching of the boy to “live straight and be good.”

“I want that boy to be good for something—to help others to be good.”

With regard to confirmation, the speaker said that it was more often the door out of the church than the door in.

“Can the boy be won?” “Yes,” but not by present day church methods.

If you talk to me about environment, I will ask you what was the matter with the environment in the Garden of Eden.

To do this work there must be personal effort—the human touch—and “the man in the church who isn’t in this boy saving business is failing in the performance of his duty.

The boy can be won by employing that boy’s energies in church work and in no other way.

“Don’t call tinkering round the church, church work—that’s a fearful thing. Give him something more than emptying waste paper baskets and filling ink wells.”

God wants the help of every boy. Give the boy church work—not the work of a sexton. If you can’t pay for such work set the boys to do it, but don’t call it church work. The boy is old enough to work for God as soon as he is old enough to work for the devil. A figure may be spoiled because the metal has cooled before the casting of the metal was made.

In closing the speaker reminded the audience at what age the boy Jesus busied Himself about His Father’s business.

Get the boy at the confirmation age busy about his “Father’s business,” said the speaker—“get him busy about some other boy.”

REV. DR. PATERSON SMYTH, Montreal:

The child’s first appearance in the church is at his baptism. The child’s last appearance as a child is at his first communion. Therefore, I take as the limits of this paper, The Child in the Church from his baptism to his first communion.

And, therefore, this paper must be an **Address to Clergy**.

Will they kindly assume the virtue of **Modesty** in the writer of this paper. You know it is always a safe assumption in the case of an Irishman. We are the most modest race on the face of the earth, though everyone does not know it. And to save this modesty let me assume that I am addressing only the **YOUNGER CLERGY**, or those who have not much experience in parish work.

Our subject, of course, assumes the Church’s idea of the supernaturally assisted life.

That the little infant receives the **initial** gift of God in Baptism.

That this gift is **supplemented** in the grace of Confirmation, which is, as in New Testament days, the completion of Baptism.

That the laying on of hands after Baptism is the gateway to that continuous gift of God in Holy Communion through which the very nature of Christ Himself is being continuously communicated to the young soldier of Christ.

1. Baptism: The first appearance of the child in the church is at Baptism. Teach your people in sermons the meaning of Baptism and the mystery of child life. There are, roughly speaking, two theories of child life.

(a) The common belief (commoner than you think even among church people) that the only dealing of the soul with God must be

conscious dealing. This belief can find no room for the grace of God until consciousness has been fully developed. It cannot believe in any moulding on the wheel of the Divine Potter until we are able to recognize the hand of the Potter who is moulding us. It looks plausible.

I can sympathise warmly with it in its protest against mechanical views of the sacraments. But it is not justified by experience. We are learning more of child life than our fathers knew, and we know how very far back in a child's life the beginning of character lies. Unconscious character making begins even before birth through the products of heredity—the baby rather than the child is the father of the man.

(b) The other is the church's theory—the Sacramental theory. It takes account of the large region of unconscious mind which every hour from birth onward is receiving influences of utmost importance.

It takes account of Christ blessing the little infants in arms, which He surely would not have done if these infants were not capable of receiving spiritual good.

It recognizes that every child comes into the world, not as a new being, a clean tabula rasa with no writing upon it, but with the mysterious results of long heredity centred in him in potentialities of character—and yet each a new being with his own individuality and personality and will to work on that heredity.

To this little child with his inheritance of good and evil from his ancestors comes Holy Baptism. It witnesses that the child has come into life with the taint of his race upon him. But it witnesses that Christ has come into his life too that he might have life and have it more abundantly. It witnesses to the evil inheritance of the past and the glorious possibilities of the future. Because the child is tainted with evil he is washed in the laver of forgiveness. Because he is made to enjoy God and glorify Him for ever he is washed in the laver of Regeneration—the New Birth. And here let me say to my younger Brethren: Don't play superficially with theological phrases. Get down to their meaning.

My young brethren, learn the tremendous realities that you are dealing with in the baptism of a baby if you would learn to deal rightly with the child in the Church. Learn what Baptismal Regeneration means. See whether you really believe it. Don't believe it unless you see natural reasons for believing it. Go down to bed rock. Go down to real things. Don't play with words as with counters in a game. Do you remember Mephistopheles' advice to Faust in the play: "Busy yourself with words, never mind the things." That has been the devil's advice to clergy since the ministry began. "Busy yourself with words." Don't do it. Find out things, I say. Find out what reason there is to believe them. Grope for realities and never acquire the evil clerical habit of playing on the surface with mere words as with counters in a game.

Holy Baptism is the most solemn and beautiful thing to the priest who realizes what is being done when he administers it.

Christ is receiving a little child unto Him. The Holy Spirit it implanting a new germinal life won by the life and death of Christ. A little soldier of Christ is beginning his pathetic warfare which only God knows how it will end.

In the rush of a city parish the crowd of baptisms every Sunday are apt to become mechanical. But I know some old clergy who can hardly keep back the tears when a baby is baptised.

I beseech you, young brethren, don't take a baptism lightly.

It is a habit very injurious to your soul. And don't let the people take it lightly, if you can help it. Try to make Baptism more public and more solemn. Try to have an interview with the sponsors and parents. Ask them to come to you, or to meet in the parents' house and you go to them. At any rate, I think there should always be a brief solemn address to parents and sponsors at the Baptism. Teach them that after the church has presented the child to God for spiritual regeneration—the church is bound by that act to provide a sort of charmed circle—in which that germinal life of God should grow and develop and be protected—just as seedlings are placed by the gardener to grow under protection until they are old enough to be planted out to take care of themselves. That is the meaning of the Church's system of sponsors. Tell the sponsors that they represent the church. There are first the parents—then the sponsors to supplement the parents' care—then the pastor to watch over them all and our Lord hints that behind these again are the guardian angels of the child who do always behold the face of the Father which is in Him.

I think this baptismal address may be a mighty influence on parents at that touching time when their hearts are occupied with the thought of the child. Think of a godless father or mother who goes rarely to church when you ask: "What will you do with this child that I have put back into your arms with its new gift of God?" It is not every home will do for bringing up children of God. Will your home do? What of all the conscious and unconscious influences that will be moulding continually that little soul? What if his sharp little eyes will find our things that will cause him to stumble? You will never again get so close a grip on a mother's heart to teach her the need of a consecrated life for her baby's sake.

Therefore, be very earnest in this first step with The Child in the Church.

2. Now comes the next stage between Baptism and Confirmation. This solemn time when the merry thoughtless child is receiving all sorts of influences—in home and school—between Baptism and Confirmation.

Keep this stage in mind.

I think at the very least one or two sermons should be preached every year—concerning this stage when the seedling is growing in its sheltered home. Try to keep the mothers in prayer to God for wisdom. They greatly need it.

An old Irish philosopher was once asked, "When would you begin training a child?" "I would begin," he said, "20 years before it was born by training the mother." I wish we could. For the training of the children in our homes is very careless. What is to be expected when one of the most intricate of problems is undertaken by those who have never given a thought to it. For shoemaking or house-building or the management of a ship a long apprenticeship is necessary. For the unfolding of a human soul it is thought anybody will do. The wonder that Almighty God can endure to leave the making of an immortal being in the hands of human parents is only equalled by the wonder that human parents can accept that trust with scarce a thought of its significance. I only wonder that children get brought up even as well as they are. I think there must be a special gift of God to mothers, some special intuition born of the mother's love that keeps her from making the worst mistakes about the child. I think, too, there must be far more power than we know in the Baptism gift and the Guardian angels and the watchfulness of the Lord—power that tends to keep the child right if we do not hinder it. I think our Lord suggests that. I am much impressed with the fact that His three-fold code of education of children is all negative. Take heed that ye offend not—despise not—Forbid not to come unto Me—As if He would say to us fussy educators of children: "You can no more make a soul than a gardener can make a rose. You have but to foster it and shelter it and watch over it and let the divine influence come upon it freely. But, however, this may be, I think we must earnestly keep in mind our duty as pastors to watch over this growth of the child.

And here the title of our subject—The Child in the Church—suggests to me a question. How far in this period of his growth is the child in the church? Does he go to church? Is Sunday with all its advantages doing us grave harm in taking the place of the church? As regards the children of our working people, at least, I greatly fear that they are in danger of growing up with no love for the church, no knowledge of its services—likely in later years to be as much if not more at home in some dissenting service than in that of their own church.

In my own parish for the three summer months we turn the whole service into a children's service in church with catechizing and teaching by one of the clergy. The first Sunday I tried it, I found, as I feared, that most of the children did not know the prayer book and could not use it. We immediately got printed a shortened evensong, simplified and adapted to children and bound it with the children's hymnal. Then we arranged that all through the year it should be used for opening school. It takes just ten minutes, but it makes the children love and learn their prayer book. I will gladly send a copy of this service to any brother clergyman.

I mention this matter here to suggest to my brethren that they should plead with the parents to bring their children to church once on Sunday, or if that cannot be done to arrange a children's service

at least once a month, when the school lesson could be taught from the pulpit. The substituting of school for church is going to be a grave danger to the church in future.

3. Next comes the most important crisis for the child in the church. The Confirmation classes.

In Canada where we have few curates and the main body of our clergy go out from college to sole charges of some kind, it is impossible to exaggerate the importance of these preparation classes. After all these years of experience I am still more frightened and anxious about it than about any other part of my work, and I am sure most of my brethren feel in the same way. For two months at least we have these young people—to strive for their souls—to plead for solemn life decision—at the critical time when children are passing into manhood and womanhood—the plastic time of life. They will never again be in such long close solemn contact with their pastor. There is probably no other period in the religious life when so many deep solemn decisions are made.

Here let me say I am honestly troubled about the preparation of our young clergy for it in Canada. They have no rectors to train them. We cannot teach it properly in a few lectures in college. I think every student in a Theological College should be bound to attend regularly two sessions of the Confirmation classes of some experienced priest in the city. I think no bishop should ordain any student who does not bring with him a certificate of such attendance. I plead solemnly for this. I think of my own wretched inefficient teaching for years, because the dear old rector never thought of teaching me. If the bishops insist on it it will be done. And if it be done it will be one of the most important things in the whole preparation for the ministry. In all diffidence and humility I plead with our fathers in God that this may be done.

In this important subject of Confirmation classes, may I humbly offer a few suggestions to my younger brethren:

(1) See that every child of right age in the parish is in the classes, however wild or careless. Go to the parents and press this matter. Of course, no unfit candidate will be presented to the bishop. But the classes are often a great means of grace. My senior brethren will bear me out in saying that some of the wildest boys and most frivolous girls have often been to us our greatest joys.

(2). Get a large book and write out full notes of all your teaching, leaving the opposite page blank for further notes. Year by year it will grow and grow and become more valuable for you than any books of directions. For your heart and soul has gone into it.

(3). Of course you will teach the main doctrines of the faith. Of course you will teach the sacramental nature of Confirmation. But make your main thought and effort the conscious, definite, deliberate life decision for Christ. That is the supreme thing to keep in mind.

(4). I need hardly suggest that you should interview separately with earnest prayer every single child and let no one pass through

of whose sincerity you are not hopeful. You will have to be very lenient with ignorance or stupidity—but you must postpone the confirmation of any child who cannot say I do indeed really and truly want to be a faithful soldier, etc. At this private interview find out what sort of private prayers each one is saying. You will get some surprising and some touching revelations. Advise, and where necessary supplement these prayers. Have a little printed card of very simple prayers for the very ignorant children.

Here, too, try to begin an easy course of Bible reading by book cards.

(5). Of course a large part of your teaching will deal with Holy Communion, to which Confirmation is the gateway.

May I offer a hint here?

Begin with the study of St. Jno. VI—i.e. Begin as Our Lord began. Lead the children to wonder at the extraordinary fact that when Our Lord said the startling words at the Institution, "This is my Body—This is my Blood"—that no one seemed startled or astonished.

Then show them how all the startling and wondering and perplexity had been gone through before. Go through this sixth chapter of St. John. Lead the children into sympathy with the disciples' wonderment. Let the impression come with awe and solemnity that Christ meant some tremendous thing—even the communicating of His own life—of His own nature to the poor strugglers after right.

I merely offer the hint that beginning instead of ending with the 6th of St. John, you will do exactly what Our Lord did.

So through the gate of Confirmation you lead the children to their First Communion, surely the most touching crisis in the whole priestly life.

VOLUNTEER SPEAKERS.

The VERY REV. L. W. WILLIAMS, D.D., the Dean of Quebec, spoke upon the Preparation of Candidates for Confirmation. He said the preparation is so important that more time ought to be given to the classes—five or six months, and again Confirmation should be separated from first Communion. After Confirmation hold the classes together for preparation for first Communion.

It is a great mistake to use manuals. The only books should be the Catechism of the Church of England and the Bible.

REV. C. W. HEDLEY, M.A., Port Arthur, spoke of Boy Scouts. He spoke of Gen. Baden-Powell. He believed no better organization existed for making the boy do something—to work—not to shirk. The organization gave ample opportunity for Bible class work.

THE CHAIRMAN gave a splendid summary of the addresses. He took up the question of Young People's Societies. The A. Y. P. A. is in 225 parishes in Canada. The worship of the Church. Church work in Canada. Fellowship among members. Edification of the members of the Association, are the four marks of the Association. He ended with an earnest appeal for making the suggestions given out during the hour and a half of some real use in the parish.

THE CHILD IN THE SUNDAY SCHOOL.

Section B—Monday, Sept. 3rd—4.30 p.m.

Chairman—The Right Rev. James Fielding Sweeny, M.A., D.D.,
Lord Bishop of Toronto, Toronto, Ont.

- Speakers: 1. The Ven. Charles L. Ingles, M.A., Canon of St. Albans, Toronto; Archdeacon of Simcoe; Member of the Sunday School Commission of the Church of England in Canada; St. Mark's, Parkdale, Toronto, Ont.
2. Rev. R. A. Hiltz, M.A., General Secretary Sunday School Commission, Toronto, Ont.
3. The Right Rev. Jas. Henry Darlington, D.D., LL.D., Bishop of Harrisburg, Harrisburg, Penn.

VEN. ARCHDEACON INGLES:

We are living in an age when men are beginning to recognize the importance of "The Child"—today's discussions have manifested the truth of what I am now saying.

There was a day when those who spoke of the Sunday School and its importance were obliged to speak apologetically. But this is now all changed. The Church has recognized the importance of the Sunday School and its necessity in the moral and religious training of the child. We have today discussed the Home and its influences in the training of the child, and nothing can take the place of the parents in the way of responsibility in the up bringing of their children.

We have discussed the School in which the child is being trained day after day for his position in the world. We have seen the need and the deficiencies of the day school as we know it for the vast majority of our children. We have seen the impossibility of obtaining all which is necessary for the proper training of our children in the day school. We have seen that the lack of the adequate training of our children here has resulted in the difficulty which confronts us in our homes. From the day school we have gone on to consider the children in the Church. Present day circumstances have made it impossible for the Church to find the use of her system minus the Sunday School sufficient for the proper education of her children. All this has necessitated the existence of the Sunday School for the proper training of our children and for the perfecting of the adult in the knowledge of Holy Scriptures, the Church and her teaching.

The Church in Canada has shown her belief in the need of the Sunday School by the formation of the Sunday School Commission, and the general organization of Sunday School work under its guidance. At the same time it is the place of the Sunday School to supplement the work of the home and the Church as represented by the parish priest and the godparents.

Only the other day I was visiting a new family in my parish. I said: "Do you intend sending your children to Sunday School." The

reply was: "Not just yet. You know, I think that they can be taught at home just as well as in the Sunday School." Undoubtedly, and if the parents do their duty in the religious training of the child at home and bring that child to the public catechising which should be conducted in every Sunday School by the parish priest, where circumstances make this possible, then I say nothing could be better, but what about the majority of our homes, the mother wearied with her household and social duties, the father rushed from week's end to week's end with his daily toil, even if they be capable to give the religious instruction which their child requires, is it given in any regular and systematic way?

To supplement the Home, and to prepare for the work of the parish priest the Sunday School comes in as the Church's method for training both the moral and religious life of the child. But if the child is to receive the greatest good from the school, then there must be the most hearty co-operation between the home, the parish priest and the teacher.

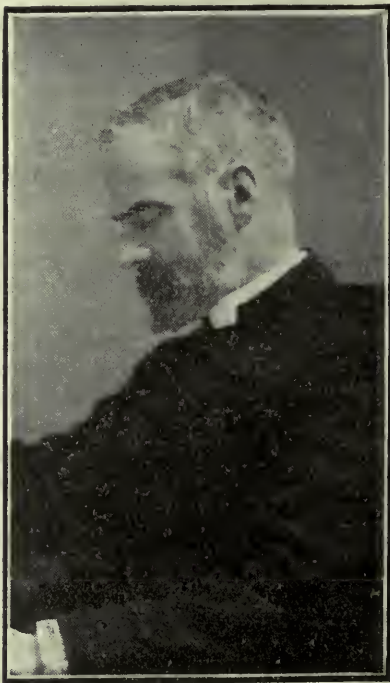
Let me draw your attention now to the aim which we have in view.

If a child be unbaptised, then the first object of the school for that child is to "bring him to Jesus." The Church's method, the method which our Lord Himself gave to the Church to bring men into union with Himself is Holy Baptism—"Suffer the little children to come unto me and forbid them not, for such is the Kingdom of Heaven." "Except a man be born of water and the Spirit He cannot enter into the Kingdom of Heaven." "Make disciples of all the nations baptising them,"—and one of the first things the Church teaches her children to say is: "In my Baptism wherein I was made a member of Christ." The aim of the Sunday School is to get these little ones who have been baptised on to the font roll, that they may become early connected with the school and the influence of the school and church thrown around each little one, that as soon as possible he may be brought to learn that he is already in Christ Jesus, and may have the influence of the parish priest and teacher to help him from wandering away from his life in Christ. However, if in spite of all, the child does wander away from Christ, the aim of the School must be to bring him back again to a knowledge of who Christ Jesus is, and what He has done for him. I would rather say that the first aim of the School must be, indeed the aim about which every other aim must centre, viz:—"To bring each little one to know Jesus Christ," to know Him experimentally as His God and Saviour," "Whom to know is Eternal life." If this be our aim, then, it is a self evident axiom that any one who attempts to carry out this aim as a teacher must himself know Jesus Christ. The teacher must keep in view that he is helping to prepare this child for receiving the full privileges of membership in the Church of Christ.

From the very beginning the child must be taught what God has done for him. God's love as shown in the Redemption, why Redemp-

tion is needed, the weakness of human nature, the power of God's grace, God's willingness to bestow his Grace, the need of prayer, the use of the means of Grace, the Holy Sacraments, the place of Holy Scriptures, "as a lamp unto our feet and a light unto our path."

There is danger in our City schools at any rate lest the child be found in the Sunday School, but not in the Church. In teaching him to know Jesus Christ, it is the place of the Sunday School to teach him the duty and privilege of worship. We sometimes complain of the small attendance comparatively of men and women at the services of the Church. Where is the reason to be found? Is it



VEN. CHARLES L. INGLES, M. A.

not in the fact that so little thought is given to the duty of worship. We sometimes hear people speak of a lost Art or "The Lost Art." What is this lost Art? It is not the art of glass making, or some other manufacture which is referred to. "The Lost Art" meant is "The Art of Worship." The child in being taught to "know the only true God and Jesus Christ, Whom He hath sent" must be taught to know Him as the only object of our worship and the duty of "worshipping Him in spirit and in truth." No Lord's Day has been properly observed which is not marked with attendance at public worship whenever practicable.

In the School every thing must be done to encourage attendance at the worship of the Church at least once on Sunday, at one of the regular services. I have not personally had any experience in Children's Eucharists, but it would be a great help if with the consent of the parents, teachers were to invite their children, who were old enough to keep quiet, to come with them to the celebration of the Holy Communion even before confirmation, and that the parents should be encouraged to do the same as often as possible, letting them remain throughout the service, though not communicating. It is the custom now in many schools, to keep a record of attendance at the regular services of the Church, that even though no rewards be given, yet the teacher will know how often the child attends, and may be better able to speak of the duty and frequency of public worship.

When present at the Holy Communion, the child should be taught to use its time while others are communicating for private prayer. In addition to the regular worship of the congregation, an opportunity should be given as frequently as possible on the Sunday afternoon at the conclusion of the main session of the school, for the children to assemble in the Church for a short service, bright with hymns, at which the Clergyman might catechise or give some suitable address. In many parishes opportunities for worship are given in a short bright service in the Church on some of the week days of Lent, as well as on the greater festivals falling on the Sunday or on the Sundays next after such festivals, when these fall on a week day.

The child, however, must be taught the duty of worship in private as well as in public. We cannot teach the Church Catechism without teaching this great and important duty of private worship.

Prayer is only one part of worship. We must see to it that the child is taught to pray. What morning and evening prayers do the children of our classes use? The Lord's Prayer, of course, but what else? There are many little cards and manuals which we can give our children which will help them to pray, but we must teach them to pray at other than stated times of prayer. They must have these stated times of prayer, but they must learn to pray at all times. When they are old enough to learn the meaning of temptation, they must be taught that prayer is necessary in order to enable them to meet temptation.

"Prayer is, "as has been said, "only a part of worship. "I heartily thank My Heavenly Father that He hath called me to this state of salvation."

We must teach him to give thanks and as he grows older he will learn the value of the Holy Eucharist as our great act of thanksgiving to God. Into his private worship there must come as in public, all the elements of worship, viz:—Adoration, Praise, Prayer and Thanksgiving.

An essential part of the devotional life is meditation upon the truths of Holy Scripture. It is necessary that we should read Holy

Scripture. It is necessary that we should make it our constant study, but there is something more necessary also, that is meditation—the prayerful consideration of some definite truth. Personally, I would like to see the passage of Scripture to be taught in the School referred to on the leaflet for the Sunday and not printed as at present. I am afraid that printing it in full does not encourage the use of the Bible itself. In carrying out the object of the School, we must teach the child the habit of daily Bible reading. For the child there is the help provided by the daily readings selected under the direction of the Sunday School Commission or those recommended by the Scripture Union. For the child the main object of the School must be to teach him to see in these sacred pages Him whom it is our duty to teach them to know and Who Himself said: "And they are they which testify of Me."

Whenever word is given that the parish priest is about to form a class for Confirmation, it should be the thought of the teachers, "are there any children in my class whom I can recommend to the Rector for his class?" After careful and prayerful consideration such names should be given to him, that those whom he may present may be carefully prepared by him and presented to receive that grace which can alone enable them to live the true life, the gift of the Holy Spirit.

Thus not only parents and godparents, but Sunday School teachers as well, concur in the presentation of their children for the reception of the perfection of our Blessed Christian Grace to prepare for which is the true function of the school.

Just one thing more, our Blessed Lord kept before His Apostles, both by example and teaching, the life of service. The Christian life is the life of service. What is the great cry of the Church today? Is it not the cry for workers, not only in the sacred ministry, but in all those departments of the Church's work, which may be filled by the laity. Round the Sunday School should centre all those activities in which we may use the child and prepare him for effectual service in the Church throughout all his life. We look for him to be an active Missionary worker—not only must the Missionary department of the Sunday School have its opportunity as the Sunday School Auxiliary to the M. S. C. C., but also, if there be a Junior-Auxiliary in the parish, it should find its centre for work in the Sunday School. From the Sunday School its recruits will be gathered and its promoters should be recognized as workers of the Sunday School, though the meetings of the Auxiliary be held on week days. The same may be said of the Boys' Chapter of the Brotherhood of St. Andrew, and every other agency for work. All the junior organizations of the parish should find their centre in the Sunday School along with the training of character that character may find its fullest development in the life of service.

In this paper I have not dwelt upon the teacher and his equipment, nor have I spoken of his duty in reference to prayer for his scholars or visitation. I have merely dwelt upon the necessities of

the school in the moral and religious training of the child, and the aim which the school, and therefore, the teacher, should ever keep in view.

I have tried to keep before myself and those who have followed me, that it is the place of the school to develop what is in the child. It is for this that our beloved Lord has given us the means of grace, and all true education means the development of this grace within us. To this end the child must be taught to worship in public and in private. To this end he must be led to Confirmation and Holy Communion. To this end he must learn the devotional use of Holy Scripture. To this end he must be taught to serve, and until this end is reached the school must not cease its labor for the child. As St. Paul said of his converts in Galatia whom some had endeavored to lead away from the gospel, which he had taught, so also must it be the aim of the Christian teacher for the scholars in his class.

"My little children, of whom I am again in travail until Christ be formed in you." This is the true aim of the school for the child, viz: "Till Christ be formed in you."

REV. R. A. HILTZ, speaking of "The Curriculum of the Sunday School," said:

Scarcely anything can be regarded as of greater importance than the Sunday School Curriculum. Certainly, none has been so little regarded.

I use the term "curriculum" in its ordinarily accepted sense, viz:—that of the subject-matter of study arranged in such a form as "to lead the pupil in an orderly fashion through the instruction and discipline for which all schools are established," for it is well to remember that, in the case of the Sunday School there is, or should be, as clearly defined a purpose or goal as in secular education. This purpose is not to impart so much knowledge, but to mould character—to inspire to action along the lines of the knowledge imparted. The problem, then, which the Sunday School as the educational department of the Church, has to face is simply this—given the child, how can we best contribute to that child's spiritual development—how help him to realize his best? or, to put it another way—"How can we present God's truth to God's child, so that it shall become a part of the child's heart and life?"

No one will deny that the solution of this problem depends upon many things—that many factors enter into it, as, e. g., a trained teaching staff, proper equipment, etc., etc. At the same time there can be no doubt that the Curriculum is one of the most important of these factors. Let us consider, then, some of the essential principles which should govern the framing of a properly arranged Sunday School Curriculum—such a one as will best contribute to the one great goal aimed at.

There are just three things I would emphasize as essential characteristics of such a course.

1..It must be Graded.

It must take into consideration the age, ability, circumstances, and one might even say, the sex, of the child. It must be adapted to his mental and spiritual development; and this both as to material and as to method. In other words, the curriculum must be based upon a sound psychology.

Now in secular education it has generally been admitted that "The laws of the child-mind yield the laws for educating the child." But, somehow or other, it has been supposed that religious education rests upon a totally different basis. The time has come, however, when we must admit that the work of the Church, so far as it relates to education, must be subject to the principles of education.

Fortunately, the old fallacy of the supposition that the purpose of education is to take the child and mould him according to some preconceived plan of our own, is being disclosed and we are beginning to realize that if education does not develop the child's normal powers in nature's own order it has lamentably failed. And there is all the more necessity for recognizing this principle in the realm of what we call Religious Education, for if religious nurture succeeds only, as one writer has said, in attaching religion to the child or the child to religion it has not only defeated its purpose, but it has laid the foundation for a complete failure on the part of the child in that it has neglected to fit him for that goal or destiny which the Father intended. Many of our past mistakes, too, have been due to the error of supposing that the mind of the child is the same as the mind of the adult. It is, however, slowly dawning upon us that not only is it not identical, but that the difference is a difference of quality and not simply one of degree.

One other fact may be noted here as emphasizing the necessity for a graded curriculum, viz:—that in the child's life there are certain well-defined crises which undoubtedly have pedagogical significance. The scope of this paper will not permit the entering into details, but it is sufficient to refer to the great physical, mental and spiritual changes which our boys and girls experience during that period of life known as adolescence, as an illustration of this fact. These crises must be carefully provided for and only a graded curriculum can do so. They are recognized to a large degree in many of the public school systems and this also lends strength to the necessity of a similar recognition in our Sunday Schools.

Before leaving this matter let me draw one analogy from physical life. Is it the mother's purpose to see how much food of any kind she can get her child to take? or does the wise mother make a wise selection both as to quality and quantity? So it must be in providing for the spiritual growth of the child. A proper selection of material must be made from the standpoint of the child. The course of study must, in every instance, be conformed to his needs and not be conformed to the course of study as is so frequently done. Not all the Bible and not all truth is equally suited to the needs of the child. Church Doctrine—Bible Truth is, after all, a means to an end, and

not the end itself. To quote the words of Dr. Butler:—"The attempt to teach children what neither their capacity nor their experience fits them to receive, necessarily results in giving them false impressions of truth which the child is obliged to unlearn, a most difficult process."

May I point out here in passing that the idea of grading Biblical material need not surprise one. In a sense it is by no means new. The ancient Jewish Church, for example, did not allow any Jew under 30 years of age to read the Book of Ezekiel. St. Paul, too, recognized that the Bible contained milk for babes as well as strong meat for adults, and the more one studies the Bible and human nature the more is one forced to recognize the necessity of rightly dividing the word of truth. The Bible itself is splendidly adapted to a graded curriculum, for it contains not only a variety of experience, but "there is a natural development to be found which keeps pace with the historic development of the race, to which the historic development of the child is akin."

2. It must be characterized by an essential unity and, at the same time, by a broad comprehensiveness.

Any properly graded curriculum must bear a very definite relation both to the past and to the future. The work done in any grade must fit into what has been already done and must pave the way for the work that is to be done in the next grade. The whole course should be a unit and there must be a proper progression.

This is one of the great weaknesses of a uniform system of lessons. There is no systematic progress—nothing but a dead level all the way through. As a consequence, it is not to be wondered at that the growing, developing boy and girl drop out of the Sunday School simply because they have outstripped the curriculum.

But if the course must be a unity, it must also be comprehensive, i. e., "it must cover the whole field of divine revelation to man." This, of course, raises at once the whole question of what the curriculum should contain.

At the outset, we need to remind ourselves that the Church has defined for us the content of the religious instruction of the child, in what the Rev. Pascal Harrower has aptly named "The Baptismal Curriculum," viz:—"the Creed, the Lord's Prayer and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health." To remember this is to remember as well that the Sunday School is both a Bible School and a Church School—a school of Christian knowledge—and, while the Bible must always remain the chief text-book it is not the only text book. "The Church seeks to emphasize and conserve the unity of human experience, the sense of historic continuity in faith and life. The child of today does not stand alone. He partakes of a life that reaches back into the immemorial past." Hence the Curriculum must emphasize the Creed, the Christian Year, and Worship. Further, Christian and Social Service must be emphasized because the child must be kept in touch with the life about him, with the service of other children and of the world, and so the great missionary work of the Church must be given a fitting place.

We cannot leave this question without referring to the place of the catechism in any such curriculum. Two errors, it seems to me, have been made here. On the one hand its value has been sadly overlooked, and it has not been accorded its proper place. On the other hand it has been regarded as a sort of talisman, as if the mere memorizing of it was in itself a meritorious act. Between these two extremes lies the right attitude. The Catechism is the Church's official interpretation of her Baptismal curriculum. It is a doctrinal system which children when they reach a certain age, say 11 or 12 years, are prepared to accept because at that age they desire some authoritative formula of truth. Younger children, however cannot comprehend a system, whether it be of religion or of science. It is desirable, however, that children should know the main truths of the Catechism before they reach the age of 11 years. Definite instruction in childhood is essential if we would not have our members growing up in total ignorance of the truth they profess to believe. Much of the present backboneless churchmanship which is so prevalent is due to this.

Now it is in the recognition of these things that the answer to the question of the place of the catechism in the curriculum is to be found. The doctrinal truths of the catechism, which are, of course, Bible truths, should be taught the child as fast as the child needs them, but not faster, but they must be taught only after their meaning has been made clear by the use of stories from the Bible, and from nature. Later on, when the child arrives at that age when he demands definite statements and wants to know what to believe and why, he will be prepared for the definite formulæ of the Church Catechism. Let me again quote Dr. Butler:

"The perverted use of Catechisms which obliges the child to commit blindly question and answer, i. e., without proper explanation and understanding, contradicts the fundamental law of education and contradicts the methods employed by the Lord Jesus in all His teaching. It kills the development of thought-power. It reduces immortal souls to unthinking talking machines. It destroys the self-activity of the child and his sense of personal responsibility for what he believes.

"The arguments that because a child can retain the words, therefore he should be given them to keep for later years when he can understand them is a very poor one. It admits that the child's memory is to be burdened for years with lumber which he does not need and cannot use, simply that he may use it when he is older. It omits to state that the child may never want to use it. It omits to state that the blind repetition of unmeaning forms has, in both secular and religious instruction, often made the child so to dislike the subject, whose empty forms have been forced upon him, that in later years he has refused to think of or to consider the subject to which they belong."

And that this is not unusual those of us who have had experience in pastoral work will testify.

3. It must provide for the proper activities of the child.

Perhaps the greatest weakness in the Church's educational system has been a failure to recognize the fact that no education is complete which does not provide for its actual practise. It is the Church's duty not only to direct the instruction of her children but to direct their activities as well. The Sunday School Curriculum must, therefore, be framed with this end in view. It is only thus that we can avoid experiencing the truth of the old pedagogical maxim—"That which is not expressed dies." Only thus can we complete our teaching and fulfil our mission for the child. To overload the child with a lot of knowledge, however valuable that knowledge may be, without any effort to show how to put it into practise, is simply to teach the child to regard truth as something which calls only for a passive assent and not an active expression. Now, there are other parts to this problem, and no curriculum, based upon real scientific principles, can afford to disregard them. Two things, especially, must not be overlooked:—

(i). The small amount of time at the disposal of the Sunday School.

As Dr. Peloubet has said:—"It is absolutely impossible within that time limit to utilize a curriculum for the entire religious education of the child, without a miracle. Such a curriculum would be a wise educational measure, but not a wise Sunday School Curriculum."

The solution is not to sacrifice the curriculum, but to readjust the Church's educational work and increase the time devoted to the religious instruction of the young. I sometimes wonder if we are not devoting too much attention to the providing of services for the adults and giving too little time to the children. I was much struck a short time ago by a statement from the pen of Dr. Richard Morse Hodge:

"The present schedule common to churches was designed to suit a conception of religion which the ordinary congregation has outgrown. That theory emphasized worship above conduct. The two discourses a Sunday, originally intended for the same hearers, was to make precision in doctrinal statement the chief end of man." He then goes on to point out that children have a right to a fair share of Sunday. "Hitherto adults have taken precedence over children in the theological seminary education of the Pastor, in their share of his time, in the income of the Church, in the church building, and in the hours of Sunday. But this precedent of precedence is no argument; it should be made a point of departure in our practice."

(ii). The small number of scholars who remain in the school to complete the whole course. It is stated by those who have studied the question to be little more than 25 per cent.

Here, however, I think that the non-existence of a properly graded course is partly to blame. Such a course on the one hand, and the building up of our adult Bible classes on the other, will, I believe, do much before long to increase materially this percentage.

Bearing these principles in mind, is there any curriculum which will fit such conditions and fulfil the requirements? Probably not. The ideal curriculum has yet to be put forth. But that the leaders in Sunday School work are beginning to frame their courses with some degree of regard for these principles is evident. We have already witnessed the practical passing of the old uniform lesson idea. A very large number, if not the majority, of schools in North America today have adopted the principle of a graded course in the acceptance of special courses for the Beginners' and Primary Grades and for the Adult Bible Classes as well as in the adoption of graded supplemental lessons. The International Association, in deference to a very large number of its members, is issuing courses for all grades in the school, while still retaining the uniform lesson for those who wish it. In our own Church the best attempt at a properly graded course is that issued by the New York Sunday School Commission. The only criticism on it one is justified in making is that, perhaps, it has gone too much on the supposition that the truth is to be learned is of more importance than the growth of the learner. Possibly it has not regarded sufficiently the educational law that the mind of the learner must be the point of departure. In Canada, our own Sunday School Commission has set its seal of approval upon the graded course and has produced courses for the Beginners' and Primary Grades, while retaining the uniform lesson for the main school. This is a beginning which some of us fondly hope will pave the way for the issuing of a fully graded course for all departments of the school, and also for the publication of suitable text books. As Dr. Mutch, of New Haven, Conn., has well said: "Permanent text-books, well-illustrated, well-printed, well-bound, made by experts. . . . will be an inestimable power in laying the greatly needed educational foundation for the spiritual life."

One other question I desire to touch upon, viz: Is it wise for a school to adopt a fully graded curriculum off hand? Unhesitatingly do I say "NO!" To do so before one has the proper material at his disposal for such a course and teachers who are competent to use that material would only destroy the efficacy of the effort. Some schools have done this and because it failed have had no further use for a graded course, whereas the fault has been not with the course, but with the school. In most cases, probably, it is wiser to start as the Commission itself has stated, with a partly graded course and work gradually towards the desired goal. In this way the value and the reasonableness of the graded scheme will be seen and the principles governing its working the better adapted to suit local conditions.

While I have not made any attempt to lay down such a course I have endeavored to emphasize those principles which should govern it, and I cannot help expressing the hope that our Sunday Schools will be led surely, even if slowly, to keep step with the Forward Sunday School Movement. To do so will be not only in the interests of the Church and the School, but, and what is more important, in the interests of the child.

RIGHT REV. JAMES HENRY DARLINGTON, Bishop of Harrisburg, Pa., stated that the Sunday School Commissions in the United States, like all Sunday School Commissions, are crossing a bridge over a big river.

He stated that it was the intention to ask the next general convention of the Protestant Episcopal Church in the United States to



RIGHT REV. J. H. DARLINGTON, D. D.,
Bishop of Harrisburg

do away with Sunday School Committees, appoint a "Board of Education," and begin all over again.

Proceeding he directed some incisive criticism at by-gone Sunday School methods, Sunday School literature, etc.

The new ideal for the Sunday School is that of a school pure and simple, with the church for services—for worship.

Giving some advice to the "younger clerics," the bishop counselled them in the first place, to do as little themselves as possible and make others do as much as possible.

Try in the Sunday School work to regard the school as a school.

Reference was made to the methods in use in up-to-date, well organized schools in the United States and in this connection, the bishop referred to the collection of hymns in the Book of Common Praise as the finest he had seen.

What I have to say is this: "The Church is working hard—we must pray about it. "Go to God for his blessing on your teaching and we will have it, I believe."

VOLUNTEER SPEAKERS.

JAMES EDMUND JONES, B. A., Toronto:

I wish to bring before you a matter of great practical importance, the use of lantern slides in the Sunday School for the improvement of the music. Recently a friend of mine invited me to attend a large Methodist Sunday School, on Avenue Road, Toronto, where for a year and a half they have been using slides with the music, that is, with the notes as well as the words on the sheet. The Superintendent put in the lantern a slide of a new hymn from the Book of Common Praise which none of the 550 children had ever heard, and he told them that for a special reason he wished them to make their best effort. They sang as if they had known it all their lives, and with a volume of tone that few, if any, of our Church of England Sunday Schools have any conception. I have already had some such slides made for the Sunday School in my parish church, and if the church at large will take the matter up, I shall gladly place my negatives with some manufacturer of slides where they can be inexpensively duplicated. And if you doubt whether lantern slides can be used in Church of England churches and Sunday Schools I ask you the first time you are in Toronto go see the wonderful work carried on by Rev. Canon Dixon among the poor in the east end. On a hot Sunday evening in summer when most of the city churches are deserted, you will find both his church and Sunday School full, the former with adults, the latter with children. The whole service, hymns, prayers, collects, psalms, responses and everything are thrown upon the sheet, and the worshippers stand erect with the heads and throats in the most natural position for easy singing, and there arises to the Throne of God a volume of prayer and praise that is not heard in many more fashionable churches. The lantern may be used in many ways, and I have seen the School Superintendent use it with good effect by throwing upon the sheet illustrations, pictorial and otherwise, which serve to impress the lesson for the day upon the scholars.

SUNDAY SCHOOL PROBLEMS AND METHODS.

(St. George's Church—MONDAY evening, Sept. 3rd).

Chairman—The Right Rev. J. Fielding Sweeny, M.A., D.D., LL.D.,
Lord Bishop of Toronto, Toronto, Ont.

- Speakers: 1. Rev. Thomas W. Powell, M.A., Editor of the Sunday School Institute Leaflets and Teachers' Assistant; President of the University of King's College, Windsor, N.S.
2. Rev. Elson I. Rexford, Chairman of the Sunday School Commission of the Church of England in Canada; Principal Diocesan Theological College, Montreal, Que.
3. The Right Rev. Alfred Harding, M.A., D.D., Bishop of Washington, Washington, D.C.

The meeting was opened by the Bishop of Toronto, who gave a brief address on the subject to be discussed concerning "the child, his relation to the church." He said we have about two thousand Sunday Schools in the Dominion of Canada, with about 11,500 teachers, and about 108,000 scholars. He divided the subject under five heads:

First—the child is in Sunday School for a definite and specific object. The child is in the school for the object of being fashioned after the Lord Christ.

Secondly—The child has a definite relation to every other member in the school and every other child to him.

Thirdly—every one bears responsibility to him.

Fourthly—looking over this we find a number of scholars of the Canadian church whose youth is in seed time, when it is lost it can never be recovered. Once gone it is lost forever.

Fifthly—this Sunday School work and responsibility make the child what he will be eternally.

The child is the church, the man, the citizen, the parent in the making. Time, work, teaching, influence and example, all give their color and contribute to make the child in time all that he is. We have experts here, who know all about the problem before us—"Sunday School problem and methods."

REV. T. W. POWELL, M.A., President of King's College:

There are so many problems facing us in the Dominion of Canada in Sunday School matters that one feels it almost impossible to deal with them in a comprehensive way in the few minutes at one's disposal

1. The problem of supplying trained teachers must for many years yet prove a very perplexing one. It is no easy thing to be able, at a moment's notice, to call upon twelve or fifteen responsible persons to come forward and train for the work of S. S. teaching, and, even if they came at our call, who is to give them their instruction.

The Sunday School Committee with the aid of the Bishops of the Church are asking, and their petition is being granted, that our Theological Colleges should give this training to the students while taking their university course, in order that, they in their turn, as the national leaders of the flock, will be able to instruct the teachers and officers of the Sunday Schools of the Church.

There is need in so many quarters to warn our present day enthusiasts not to make light of the work and methods of the past. To no one age belongs all that is wise and our fathers did, after all, fairly well by us. We must guard against the loss of reverence through a glib familiarity with holy truths and oft repeated words. This is made difficult by the system of rapid questioning and answering. There must be a seriousness and reverence in all work for God. The manner of taking the lesson may, from a secular teaching point, be excellent, yet from a spiritual point of view worse than useless because "holy ground" has been beaten into a wayside path. It may be that the Sunday School teacher of former days, who knew no preparation but much prayer and quiet reading of Bible and Prayer Book, left a deeper impression on the scholars' minds than many teachers of today who stands before the class primed only with the latest theories of the culture of the child-mind. What we need is a wise combination of the old and the new that all may be gained and nothing lost.

2. The Problem of Sunday School Secretaries.—Owing to expense and danger of forcing on the church a too highly organized system, such as might arise with a secretary for each diocese, it is thought best by many not to attempt this, but rather to have two General Secretaries, officers of the Sunday School Committee, one for the East and one for the West.

3. The Problem of Suitable Literature.—The great difficulty of providing suitable literature for the church in Canada was next touched upon. Owing to the scattered population and the numerically small force of Church people in the Dominion it has been found most difficult to make any church publications pay. However, much has been done for teachers and scholars and more is being undertaken. The teachers, officers and superintendents of the church in Canada must stand together unitedly if any thing worth while is to be accomplished.

The Sunday School is not to be a substitute for, nor a rival of the church, but rather an auxiliary working along such lines as will make the children faithful members of the Body of Christ, loyal and true, until the call sounds, "Come up higher."

REV. DR. E. I. REXFORD, Chairman of the Sunday School Committee, Montreal: He said the question had four different aspects: First, the God-given nature of the child; secondly, the God-given home which has its rights, duties and responsibilities; thirdly, the God-given text book, the Bible; fourthly, the God-given Church with its Book of Common Prayer.

The emphasis is now placed on the God-given nature of the child. The other things are for the child. All other things must be adjusted to the child. He is the determining factor in the Sunday School. Lesson helps must be adjusted to the needs of the child.

The speaker said that the child must be placed in the center, not merely of the body, but of the heart, which is the most important of all. He must be reached, first by dealing with the mind, and by using careful judgment to deal with the child in a manner that will lead to his betterment.

Again, if it be true that the child is the centre of the school, we must study him. There are certain common characteristics—though every child is different. We must get clearly into our minds the interests of children at varying ages. The child must be dealt with, according to his age, for each one must be met in a different manner as he or she grows older. Then again there is the difficulty that some of the teachers do not find a real pleasure in teaching, while some fail to possess the keen method of reaching the child's heart.

The speaker then turned to the difficulty of finding capable teachers, and said he thought the reason for the difficulty was the actual lack of pleasure in teaching because they don't know how to work. No greater pleasure can be found than that of bringing out the life of children. Another possible reason is that there is not a sufficient recognition on the part of the congregation of the devotion of the teachers. We must magnify the office of the teacher. The pastor needs special training for this work. We want not only an educated ministry, but also a ministry of educators.

RIGHT REV. ALFRED HARDING, D.D., Bishop of Washington:

The elements in the problem are the child, the teachers, the subject matter, the method of teaching and the objective of it all. He thought three or four grades would be sufficient in a Sunday School and stated that the teachers do many things which the pastor should teach the children himself. The teachers are the pastor's deputies, and they can gain personal touch of the child's heart. They, it must never be forgotten, are not to replace the minister—he must teach the children. The teachers are to do what he cannot do. A teacher must be with the children to win their hearts by the personal touch. Those who love children are the ones needed, however much teacher training is needed. He or she must go after the child. Get a man or woman who loves the child, and make friends with him or her. A teacher of this kind can do far more towards the child's welfare in this manner than by ordinary teaching. The parents should also take an active interest in their children and bring them to the Sunday School. He recommended that the teachers be given premiums the same as the scholars for regular attendance during the year.

We must have the right objective—the bringing of the children to the standing of regular communicants after Confirmation. "Ye are to take care that this child be brought to the Bishop to be confirmed by him," the Baptismal office says.

The heresy of the church today is perfunctoriness. One is content to do certain things and forgets that the real work is with the children.

The priest must learn to preach to children and if he can do that he can preach to grown-up people.

In the training of teachers a well regulated correspondence system would be valuable, as it is in other Christian bodies. We must wake up—priest and people. We let them pay their own expenses in the schools—the children by their own pennies.

Let no teacher be discouraged, who though he may not be learned, has the faculty of winning a child's love.

THE CHILD AND THE STATE.

(Section A.—Monday, Sept. 5th, 4.30 p.m.)

Chairman—The Right Rev. J. Philip DuMoulin, D.D., Lord Bishop of Niagara, Hamilton, Ont.

- Speakers: 1. The Rev. R. A. Parrock, LL.D., D.C.L., Principal of Bishop's College, Lennoxville, Que.
 2. The Right Rev. Charles Sanford Olmstead, D.D., Bishop of Colorado, Denver, Colo.
 3. The Right Rev. Thomas F. Gailor, M.A., D.D., Bishop of Tennessee, Memphis.

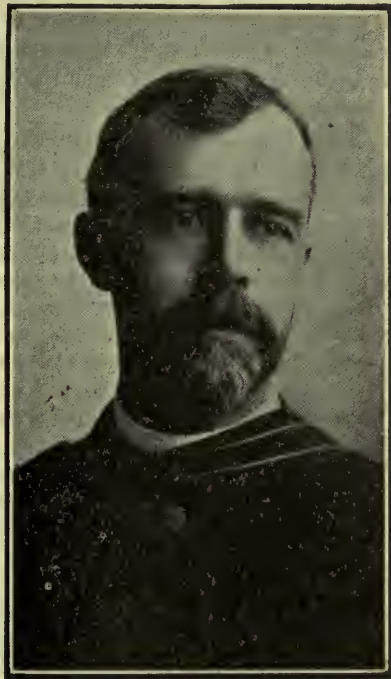
REV. R. A. PARROCK, LL.D., D.C.L., Principal of Bishop's College, Lennoxville, Que.

Nothing more closely affects the well-being, the progress and the development of the State as a whole than the proper care, oversight and training of the young, for the character of those who are to be the responsible citizen of the next generation depends largely upon the way that the present generation is performing its duty to those now in "statu pupillari."

It may be stated at the outset that there are three influences which should be at work with power in every Christian state upon the formation of the child character and these three influences are represented by the Home, the Church and the State, and consequently the limitations placed upon this paper by its title make it only a partial view of a great question, and it is of the utmost importance that all these influences should be working toward a common end, that is, the formation of such a character as shall produce God-fearing, patriotic, dutiful and unselfish citizens. These influences should all take account of the different parts of which the child nature is composed and minister to the proper training of body, mind and spirit. When such a process is in healthy action the future of the State is safe; when the opposite influences are at work decay has already set in, and unless the disintegrating forces are arrested the State is doomed.

(1). The State's duty towards the child begins from the very moment of birth, though obviously the duty of the child to the State can only begin when he later has come to years of discretion. The

first necessity is a systematic universal registration of births and a proper record of all accessions to the population by immigration, so that all the units, which appear of little importance taken one by one, but have such power when collected together, may be, as it were, on the roll call of the Commonwealth, for it is the young people of today who will be the bulwark of the State a few years hence. In England the law on this point of registration is distinct



REV. R. A. PARROCK, LL. D.

and definite, but in Canada different regulations are in force in different parts of the Dominion and in some parts as e. g., in the Province of Quebec, the State depends upon the clergy and the minister of religion to perform the important duty of birth registration at the time the baptismal entry is filled in. This is probably quite an accurate return in the case of the Roman Catholic population, and to a very great extent in the case of the Anglicans, but it is not so universally, for it represents in reality a list of those incorporated by baptism into the different churches. I have heard recently of a man baptised at the age of seventy whose birth was consequently recorded under the statistics, not merely of the wrong year, but of the wrong generation and even century, while the case of a grandfather, father and children baptised at the same time, produced an even more startling result when the registers were deposited in the Prothonotary's office.

The State should certainly have knowledge of all her members at the earliest possible moment, and moreover, the importance of having accurate vital statistics in an accessible form is everywhere being recognized by all students of political economy, especially when the decline of the birthrate, through unfavorable conditions or immoral restrictions, is the cause of most serious anxiety.

(2). In the next place it is the duty of the State to see to it that the young life of the nation is reared under sanitary conditions and in healthy surroundings. It is obvious, to put it on the lowest ground, that it is in the interest of the commonwealth that every member should have the best possible opportunity of growing up into a sound and healthy citizen.

The problems under this heading are (generally speaking) not as complicated or alarming in the freedom of a new country, as in the congested areas of older and smaller locations; at the same time no thoughtful person can regard without alarm the conditions prevailing in some of the cities of our own country, when statistics indicate the prevalence of many diseases that are preventable or curable under proper safeguards. The ravages of tuberculosis and typhoid (to take only two examples) show the necessity of securing pure air, proper sanitation, untainted water and milk, and of providing a regular and scientific system of inspection of dwelling houses and shops under the control of an efficient board of health. I suppose that in an ideal community the parents might be trusted with most of these details, but experience teaches that in practical life the children often suffer from the ignorance or neglect of their parents and that apart from this families are often forced to live under conditions that are (to put it mildly) not conducive to the welfare of the community.

Moreover, the State's duty is not restricted to children of normal health or condition, but there is a special responsibility for the destitute and afflicted, and here the State's work is ever shared by the Church and helped by private munificence. Many, nevertheless, grow up to manhood or womanhood with this or that sense imperfectly developed or seriously affected, who might, with adequate treatment in childhood, have developed into perfectly healthy men and women, and from the point of view of our present subject this is just so much loss to the State. Even those who are born deaf and dumb, or blind, have compensations in the alertness of other senses, which, if given free course and wisely assisted, will render them valuable members of the Commonwealth. I think one need only point to the splendid equipment and fine record of the School for the Blind, in the City of Halifax, to exemplify what good results may be effected in this direction. There should also be a duly qualified medical officer attached to every school for the young, part of whose duty should be to make periodic reports on the health of the pupils and the conditions under which they are working. Many a child is put down as a dunce and his physical and mental growth stunted, simply because of short-sightedness or the presence of an adenoid growth, whereas, if

these defects were to receive proper treatment at an early age, normal, mental and physical development would be assured.

(3). To what extent and under what conditions child labour may be permitted by the State is another momentous question, though it does not affect us in Canada to anything like the extent it does our European brothers. Still in our great cities the employment of boys and girls in workshops and factories, as well as the temptations to which newsboys and news girls and other children are exposed on the streets, require attention, and the Commonwealth cannot shirk the responsibility of seeing that the hours and conditions of labour, if it be permitted, are such as will not retard the healthy development of child nature.

(4). Passing on to the next point, the recreation of the child, we come to a subject which naturally and of necessity occupies a considerable portion of the young life and has a tremendous effect on the growth of character in training children in the sense of fairness, inculcating unselfishness, self-restraint, fellowship, honour, esprit de corps, responsibility, as well as securing quickness of eye and ear and hand, and generally assisting physical development. The State's duty lies in the direction of providing parks and open spaces as recreation grounds in our larger centres of population, public gymnasiums and swimming baths, giving opportunity for encouraging all healthy outdoor sports, and preventing that idleness in leisure moments that is productive of so much evil. At the same time, mental refreshment must not be neglected, and as soon as the child learns to read with facility, the provision of suitable literature by means of public libraries or otherwise, demands attention, as well as the safeguarding of the young and plastic mind against the awful influence of pernicious literature, nowadays unfortunately so readily procurable and offered publicly and shamelessly at a low price for the supposed delectation and secret joy of the youthful reader. Much youthful crime and degradation is directly traceable to the dime detective story or the penny dreadful. Surely it is the duty of the State to protect its young life from such fearful pollution. We may well remember our Master's awful warning to those who give occasion to offend.

The laws also intended to protect boys and girls from indulgence in alcoholic liquors and tobacco should be made effective, and it is obviously absurd that an unscrupulous druggist (for example) who deliberately sells deadly drugs to minors and thereby poisons their moral nature as well as their physical system should be only subject to the same penalty as he would incur by the non-observance of the exact regulations that govern the sale of a poisonous preparation to an adult. The young life of the country is suffering more than is commonly supposed from neglect of adequate safeguards in this connection.

(5.) But the most important division of all in which the State is brought into relation with the child is the vexed question of edu-

cation. Now it is coming to be generally recognized that education should be free and should be compulsory within certain age limits. If any part of the population is kept in ignorance, the Commonwealth must to that extent suffer loss. Ignorance is the great foe of progress, and the helpmeet of stagnation and decay. Also the common school is one of the most effective instruments for welding the composite population of a new country into one patriotic whole. When there is a dual system of education, based either upon religious or racial differences, there is, of course, a tendency, as in the Province of Quebec, to continue and prolong those differences from generation to generation, and to prevent the growth of one great and consistent national ideal. But the intimate relation existing between all education worthy of the name and religion, cannot be ignored with safety, and if it is the duty of every State to train its young members in ideals of patriotism and good citizenship, as is being done with such wonderful success in the case of the public school system operating on the cosmopolitan population of the United States, so it is undoubtedly the duty of every Christian State to train its young members "pari passu" in the highest Christian ideals. Education, in its true sense, cannot be sundered from religion. Doubtless the presence of a section of non-Christian people in the community embarrasses the educational situation, but here is surely a problem that the Church can solve if she be true to her Divine commission. The great difficulty and the stumbling block are our unhappy religious divisions. If the churches cannot agree upon what is to be taught to the children, this disastrous condition gives the State the opportunity of saying: "We will eliminate religious instruction altogether from the school curriculum." In countries like France and Spain, where the pendulum has swung from superstition to the opposite extremes this has actually been done, though not for this particular reason, and the same process seems to be at work throughout the Latin races. In France, for some years back, public education has been devoted to so-called secular subjects, only plus some moral lessons (from which the spiritual is rigorously excluded) and the inculcation of patriotism. The result is the moral decline of France and the plunging of the country into an abyss of materialism. France of today stands out as a fearful proof of the fallacy of the ancient theory that knowledge and virtue are synonymous. "He who runs may read."

Another system which prevails in Victoria and other parts of Australia and (in a modified form) in the United States, makes the teaching of the elementary day school secular, and leaves religious teaching to the Sunday School and other voluntary agencies. There (as indeed in all systems) very much depends on the personal character and individual views of the teacher, in the public schools, and hence the immense importance of the training received in the Normal School. If the Public School are in the hands of true Christian men and women, the secular subjects are in reality taught (though often unconsciously) from a Christian standpoint, and the teaching of the Sunday School fits in with the general scheme of education; but there is always a danger lest the work of the two agencies should be

in opposition, and the child mind is very quick, indeed, to note the inconsistency. The statistics from Australia and the condition of public morality, the frequency of divorce, and other disquieting influences in the United States do not warrant us in regarding this system as a satisfactory solution of the education problem from the point of view of the Christian Statesman.

The third system is that of general education, blended with definite and regular religious instruction and observance, such as we find prevailing in Germany, Switzerland, New South Wales, England, and for the most part in Canada, though in our own country the separation of Roman from so-called Protestant education, causes special difficulties from the economic and other points of view, and the Anglican clergy have not, generally speaking, availed themselves of the right of entry into public schools, in the Provinces where this is open to them.

In New South Wales there is an unusual freedom because the phrase "secular instruction" is curiously defined by law to include "general religious training as distinguished from dogmatical and polemical theology." In all these countries, except Germany, where religious instruction loses by being regarded as merely part of the State machinery, statistics go to prove that where religion goes hand in hand with education, crime tends to diminish, and the best results ensue for the Commonwealth. (See Report of Pan-Anglican Congress, vol. vii, S. G. A. i). We are told authoritatively that in England crime has diminished in two generations to one third of what it was previously. To my mind the call of Christian Unity comes with peculiar force from the field of education. The attempt made in the West Indies to secure a manual that would satisfy all Christian bodies, resulted in the Jamaica Catechism, which is in use in the schools in those islands, and is sanctioned by the regulations of the Protestant Board of Public Instruction in the schools of the Province of Quebec. This little book is refreshing because it shows what an important amount of solid truth is accepted by all Christian bodies.

As one who has been engaged in education all my life I should like to bear my testimony before this Congress and to say that my experience year by year strengthens me in the firm conviction that it is a fundamental mistake to attempt to sunder secular and religious subjects in the training of the young. It is, after all, an artificial distinction and does not appeal to the child-mind. Our duty to God and our duty to man are inseparably connected, and duty to Church and duty to State in reality are one; education has its full power only when based upon and informed by religion.

Time does not permit me to speak of the problem of co-education in our public schools, and the necessity of safeguarding the youth of both sexes from the dangers that sometimes arise therefrom, nor have I time to speak at length on the converse of the subject presented in this paper, viz., the duty of the child towards the State, so soon as the former arrives at years of discretion, but I may be permitted to remind you in conclusion that that duty may be briefly defined in

these words, obedience, responsibility, and service, and never more than at the present time has the State needed young life that is well disciplined, sober and ready to respond to the call for personal service, but these words can only have their truest and fullest meaning when illuminated by the Master's teaching.

In the words of a great Bishop, now called to his rest:

"More than he is the citizen or subject of any State is the child the subject of the Kingdom of God." He must be brought first of all to consecrate himself, body, soul and spirit, to God's service, and then in the power of that consecration he will be enabled to do his duty to the community and the State in which his lot is cast. He will be a public spirited citizen in the truest sense, because he remembers every day that he is first and foremost the servant of the King of Kings and the Lord of Lords.

RIGHT REV. C. S. OLMSTEAD, D.D., Bishop of Colorado:

We should remember that the question as to whether the world is growing better or worse is a matter of shifting the emphasis from one set of virtues to another. The world is not an ideal world, and I do not see how it can be made so. It has grown worse in some respects, it had grown better in other respects. How far are we away from the ideal contained in this and other questions before the Church! We look on the State with awe as superior to the individual, the family, the Church, even to God. The only way to attain the highest civilization is to allow individual character to develop.

If the State is to govern it should do its duty toward the Church, the family and the individual. We were in some respects better than our fathers. Criminal laws had been reformed. But we hadn't the same purity of blood, the same simple faith as they had. The speaker could see but little improvement in the religious atmosphere. The world is still regarded as a place where law holds sway; but religion tells us that men have been placed here to develop in the likeness of the living God, their maker.

The speaker did not see things through colored glasses. He called attention to the fact that only one quarter of the people who formerly went to church now attend the services. There were 80,000 divorces in the United States last year. There is little or no religious instruction in American schools. In one University nearly every teacher was an agnostic. We had the terrible problem that the State was the negative enemy of education on religious lines. But there was no ground for despair. We felt that there was hope for the future. But what was the use of undenominationalism? It was at best an invertebrate education in matters religious. He felt that in England the State was taking up educational problems and using methods which would in time, make for non-recognition of the Church and her ways. He might be old fashioned, but he still thought there was much for the future of a State in the idea of religion established.

The speaker regretted that the tendency in England is to separate the Church from the State. He would like to see an established

Church in every nation, believing it to be in the interests of the State to have the Church closely allied to it.

The State should encourage farming and the staple industries.

He referred to the lure of the city for the young and said that the great body of the youth of this country and of the United States,



RIGHT REV. C. S. OLMSTEAD, D. D.,
Bishop of Colorado

who will be of real value to their respective countries are those who are brought up in the open country with its free air and open skies. The drift to the cities should be stopped and the country should be developed.

Let the Governments do what they will for the Church, the family and the individual. The great duty is with the head of the family and the mother.

The Sunday School should not be substituted for the Church. The parents should teach religion through the week and the child should be taken to Church with the parents on Sunday. A child cannot be expected to go to Church and Sunday School too, and it is the Church which should be placed before the Sunday School.

THE RIGHT REV. THOMAS F. GAILOR, M.A., D.D., Bishop of Tennessee:

He began by saying that he could only lay emphasis on subjects already ably discussed. He would endeavor to sum up what had been said.

No heroism is nobler than that which labors for generations to come.

The finest type of manhood and womanhood is that which works not for himself or herself, but for the benefit of posterity. In this way George Washington gave freely his life and work for the benefit of posterity. Every Western State could tell a story of men who had left all behind that there might be a future for generations to come. When people refuse to struggle for future occupiers of their land they are doomed. You can tell a people by the interest they take in posterity.

We in the Western Hemisphere must work, toil and struggle with a view to the future. That was the tone of all Western civilization. The present population of Canada does not begin to represent the possibilities of the Dominion. It will one day have one hundred and fifty million inhabitants. The United States could put its 85,000,000 inhabitants in Texas without more crowding than prevails in England. There will be five hundred million inhabitants between the Gulf and Arctic some day, what is to be their condition? he asked. It devolves on you and me to do something for those who succeed us

Two attacks were being made upon the care of the child by the State. One is that commercialism, which thrives on the labor of children toiling in factories merely to increase the already vast wealth of the owners.

The speaker believed in obligatory education. Where there is no school and one is needed, it should be provided. It was not a theory but a condition which confronted us. The question was not what State authorities did, but what we could get them to do. We must make the best of the situation. The school system in the United States today is the best the country can get at the present time. He would take what he could get if he could not get what he wanted. The Church and home should supplement the teachings of the State.

Though he was not a pessimist he thought it strange that 142 religious bodies in the United States couldn't accept the ten commandments as a basis for common religious instruction in State schools.

The other attack was the destruction of the ideal home. The number of children in homes of England, France and the United States is smaller than ever today. And the number of divorces in the United is also a serious problem, because children are the real sufferers in such cases.

"Turn away from the Church which for 1800 years has kept before us the duty whether of State to child, or of child to State as of every other kind and you cut the nerve which keeps you connected with the greatest spiritual dynamic force of the ages." (Hear, hear).

The speaker expressed belief in the inculcation of patriotism. "Take my advice," he said, "and believe in Canada. We believe in the United States. A union of the nations is yet a long way off. In the meantime patriotism to our own country should be inculcated."

The Church and the Commonwealth.**THE SOCIAL EVIL AND KINDRED SUBJECTS.**

(Section A.—Monday, Sept. 5th, 10 a.m.)

Chairman—The Most Rev. Samuel Pritchard Matheson, D.D., D.C.L., Lord Archbishop of Rupert's Land, and Primate of all Canada, Winnipeg, Man.

- Speakers: 1. The Venerable Thos. J. Madden, Archdeacon of Liverpool, Liverpool, England.
2. The Right Rev. J. Taylor Smith, D.D., C.V.O., Chaplain-General of the British Forces, London, Eng.

The Chairman, the Archbishop of Rupert's Land, and Primate of Canada, called the meeting to order at ten o'clock. Hymn 387, "Old Hundredth," was then sung, and was followed by prayers, concluding with the Lord's Prayer.

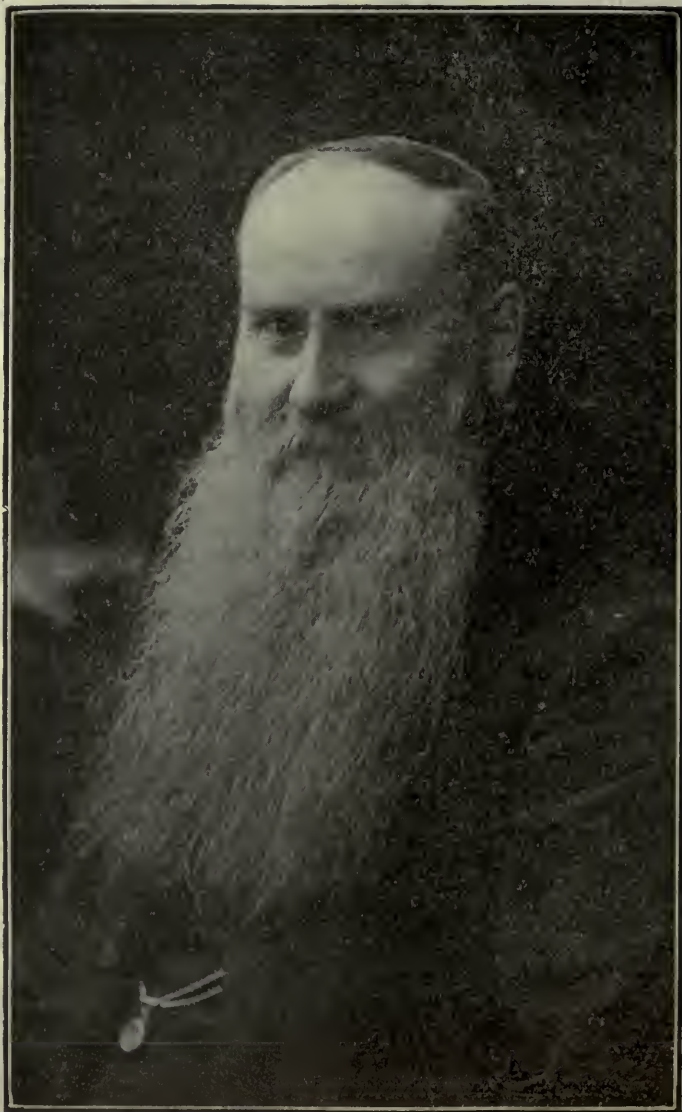
The Chairman then stated that he would try to be brief, but must say a word to introduce the speakers, because the subject was a very difficult, weighty and interesting one—"The Social Evil." He then called on Archdeacon Madden, Liverpool, England.

VENERABLE ARCHDEACON MADDEN:

While thinking over this paper I called to remembrance that just 18 years ago I delivered an address in the City of Vancouver, on "Social Purity." In 1892 Vancouver was very much in the making. The city was chiefly a city of young men. There had been an influx of disreputable women from the States and elsewhere. Their shameless and wanton conduct on the streets became a public nuisance and the moral corruption of the city was a growing menace to the more respectable members of the community. The civic authorities had decided to take drastic measures to suppress the flaunting and brazen profligacy that was then prevailing, and at the time of my arrival a fierce controversy was raging as to their action. I was asked to address, in one of the Churches, a body of some 300 to 400 men, on the question of "Personal Purity." It was not my business, as a visitor, to question the action of the city fathers or to discuss it—that would have been an impertinence. But I did feel justified in placing before those young men certain facts in regard to personal purity—ascertained facts—physiological facts—which proved that in the age of bodily growth the bountiful supply of vital power that nature showers upon us should be preserved as a sacred and inviolable heritage. That the apostolic command—Keep Thyself Pure—was addressed to a young man—and that it was the devil's own lie to say that impurity is condonable or that fornication is a necessity for youthful life.

The conflict waxed and waned for many months, but Vancouver has "won out" clear for Social Purity—and Canada has been saved from a second San Francisco on the Pacific.

We had the same fight in Liverpool 20 years ago. Our local Vigilance Committee, supported by a strong public opinion, forced the authorities to take drastic measures in the interests of public morality



MOST REV. SAMUEL PRITCHARD MATHESON, D. D., D. C. L.,
Lord Archbishop of Rupert's Land and Primate of all Canada

and decency. The agitation began in 1890, and, as a result, the police were instructed to put in force the laws against vice and immorality and to proceed against the landlords and keepers of all evil houses. Within a certain limited area in the heart of Liverpool, 443 immoral houses existed without let or hindrance from the authorities. Some of our main thoroughfares were practically closed to respectable



VEN. THOMAS J. MADDEN,
Liverpool, England

pedestrians after 9 p. m. All this is now a thing of the past. Our streets are free from brazen solicitation, and there is no "preserved" area within the city as a convenient resort for profligate men. This great Social Reform was all brought about by the strict administration of existing laws which were either forgotten or ignored by the administrators of justice and the police authority. The law is good if men use it lawfully. Too often we rest satisfied with the law being enshrined in the Statute Book, forgetting that it is the righteous administration of law that effects reforms.

WHITE SLAVE TRAFFIC.—In a communication from one of your Secretaries it was suggested that some information on the White Slave Trade—that loathsome traffic in chaste girls for immoral purposes—might be useful to the Congress. In order to comply with this request I have endeavored to find out, from every possible source of information, how far Canada was mixed up in this devilish business. I have been for months in correspondence with officials of your own Government—with emigration agents—with the National Vigilance Association—with the White Cross League—with the Travellers' Aid Society, and with other organizations concerned with the protection of women and girls. There is a general consensus of opinion that Canada is practically free from the White Slave Traffic. A few girls are occasionally smuggled through from Montreal to Chicago, and through Vancouver to the States, but Canada itself has no traffic (in the technical sense of that word) in girls from Europe for immoral purposes. A book has just been issued, from the London Publishing offices of M. A. P., on the White Slave Traffic. The writer has no charge to bring against the Dominion in respect to this foul crime. One of your own Government officials concludes a long letter to me in these very carefully considered words:

"My understanding of the subject is that the White Slave Traffic 'proper' refers only to cases of girls, previously of chaste character, 'being enticed away for immoral purposes. If a virtuous girl were 'lured into a house of ill fame, she would expose the plot, and for 'that reason persons would be deterred from carrying on such a scheme 'for fear of exposure and punishment.

"There is undoubtedly a sort of reciprocity between the keepers 'of houses in Canada and the United States, of girls who are professional prostitutes. My conclusion is, that if the White Slave Trade 'exists in Canada it does so to such a limited extent as to be, practically, a traffic in name only."

Unless this and other Canadian correspondents are keeping back facts for patriotic reasons—and I do not believe they are doing so for one moment—I can only come to the conclusion that your country is amongst the most moral in Christendom. I pray God that you may hold this pre-eminence amongst the nations, for therein lies the promise and pledge of your future greatness.

As Chairman of our Diocesan Council for Rescue and Preventive Work, I have had brought before my notice many aspects of the Social Evil. In a seaport like Liverpool there is much laxity as regards the marriage tie. Concubinage is our curse. The Missions to seamen have done much in recent years to raise the moral tone of our mariners and to suppress the evil men and women who were wont to prowl along the docks in search of sailor lads, in order to carry them off to their moral destruction.

JUVENILE DEPRAVITY.—Although there has been in recent years a suppression of open profligacy in most of our large cities, the workers amongst the young report that vicious and immoral habits are growing amongst boys and girls. Some shocking revelations have

been published by the Preventive Associations, and also by the police, of juvenile indecency and immorality.

The Lord Chief Justice of England, in his evidence before the Divorce Commission, gave some startling information on this very point. Answering the Archbishop of York, Lord Alverstone said "he had been perfectly horrified by the cases which had come before him of sexual precocity on the part of young people, particularly of girls between twelve and fifteen years of age. They were often familiar with every aspect of sexual evil, and were as much a temptation to grown men as the men were to them. They were a perfect terror to the place. This hideous precocity was largely due to the unlimited freedom with which they read the newspaper reports of divorce proceedings."

During the past year at several meetings of our Diocesan Council we have had evidence placed before us of an increase in juvenile depravity in Liverpool. Our Head Constable for the last three years has reported shocking cases of youthful vice. He traces this increase to the detailed reports of such cases as the Thaw murder trial, and to the lack of parental control. Canada, too, has made the same complaint. Boys and girls are patrolling the streets and parks to almost midnight, without any effective interference on the part of their parents. My own impression is that the unwholesome fiction of the day plays the chief part in perverting the moral sense of our youth. Within the last few months I asked the custodian of a fashionable library to lend me the three novels that were most popular amongst his subscribers. I read them. They seemed to have no other purpose than to cast a false halo round sensual indulgences and to excite lustful passions. They were all the more dangerous because the language was restrained and cultured, and the characters smart, clever and entertaining. This pernicious literature, circulating amongst the young, tends to distort their moral consciousness, to fire their evil passions, and lead to vice and crime.

So thoughtful and experienced a divine as Canon Girdlestone, of London, writes as follows on this painful subject:

"There is plenty to sully the mind and defile the imagination in "every grade of literary activity, from the novel in the West End to "the novelette in the East. We see it in the hands of shop-boys and "nurse-girls at every turn. Little papers are surreptitiously drawn "from the pocket, cautiously folded down and greedily consumed "Tales of thievery, murder, forgery and lust are dressed in romantic "style; culprits and criminals pose in the garb of heroes; evil passions peer out beneath sentimental effusions; the coarseness of the "past is thinly veiled by the innuendo and the suggestion; and so the "mind is set ruminating on forbidden subjects, and the purity of the "young life is soiled."

LEWD PICTURES.—There is another source of moral pollution abroad—the indecent post-card.

The majority of these come from France and Germany. Last year our police warned several Liverpool stationers against trafficking in

these vicious picture-cards and no less than 14 shopkeepers of Black-pool (a popular Lancashire sea-side resort) were fined in one day for "exposing indecent cards for sale."

With regard to obscene photographs, the evidence given before the Royal Commission on Lotteries and Indecent Advertisements, in 1908, shows that the traffic in these is enormous. The Post Office authorities have no power of search except by special leave of the Home Secretary, and it is believed that the post is largely used for the dissemination of these photographs, many of which come from abroad.

Bioscopes are used at railway stations to exhibit lewd and suggestive scenes. Some time ago I wrote to Lord Stalbridge of the L. and N. W. Railway, and, after careful investigating the evidence submitted to him by me, he had these vile emporiums of vulgarity and indecency removed from the stations, except where a guarantee was given by the proprietors that no questionable pictures would be exhibited. It is most difficult to detect these Bioscopic indecent pictures, as the scenes are regularly changed. One week all the pictures may be quite unobjectionable and the next week a most objectionable picture will be slipped in to encourage business—a sad reflection on human nature.

The whole subject is most painful and distressing, and hard to discuss at a public gathering. But to ignore it, to shut our eyes to it, would be folly. As one true, pure woman writes:

"I don't like coarse subjects or the coarse treatment of any subject. But I am deeply convinced that the corruption of society requires, not shut doors and windows, but light and air; and it is 'exactly because pure and prosperous women choose to ignore vice, 'that miserable women suffer wrong by it elsewhere.'"

Aye, even here in Canada.

And the Church, with all delicacy of speech, but in unmistakable language, must witness fearlessly to the paramount law of Purity—for men and women alike. Not only Caesar's wife, but Caesar himself, must be above suspicion. There is but one law for all—the law of Chastity. And the Church must further teach that the Purity of family life rests, with peculiar responsibility, upon the parents—rests primarily where God has placed it, upon the father as well as the mother. King George V spoke to the heart of the nation when he said:

"The foundations of national glory are set in the homes of the people. They will only remain unshaken while the family life of our race and nation is strong, simple and pure.

"Amid the multiplying complexities of modern social conditions, in the hurry of the age, and with the ever-growing needs of millions for moral guidance and spiritual consolation, the work of the Church, both religious and charitable, assumes each year a deeper practical significance.

"That the Church may prosper in her sacred mission, that her teaching may become ever more profoundly interwoven with the real

lives and thoughts of the people, and that in enlightened unity with all other Christian effort she may sustain and uplift the hearts of men, will always be my prayer."

We must not shrink from enlisting all the forces of good to repress this vice in our great cities. The powers that be are ordained of God and ought to be used to keep our streets and our towns free from the vicious and the immoral. To refuse to take action in the face of manifest evil is to endorse and perpetuate that evil. There is an obligation upon us as good citizens, as well as good Christians, to strive in the Commonwealth for "whatsoever things are pure, whatsoever things are lovely." The law of moral victory is the divine law—"be not overcome of evil, but overcome evil with good." We must not only extirpate evil—we must replace it with good, else all our efforts will come to naught.

What is the conclusion of the whole matter? The Church—the Church which is governed and sanctified by the Holy Spirit—the Spirit of Purity—must face the forces of evil—must face them fearlessly—must face them in the might of Him "Who was manifested to destroy the works of the devil"—of Him who was Incarnate Purity—and so facing them—she will conquer them.

The RIGHT REV. J. TAYLOR SMITH, D.D., Chaplain-General of the British Forces, London, England, was the next speaker:

"A bird found in South Africa," he said, "resembles human beings in one respect, namely that it puts its head out of sight to avoid danger, and becomes the victim of its own folly." In an unequivocal manner he dealt with the problem of social evil. He said it was hardly necessary to prove that such an evil does exist. The perusal of the newspapers, periodicals and books will testify to this. This evil we are discussing, eats like a cancer into the very vitals of the nation. Drink may destroy its thousands, the social evil is responsible for the destruction of tens of thousands.

He narrated from his extensive experiences many instances of youthful corruption and many precipices were exposed over which thousands had already fallen.

"There is a ruin being wrought in our midst. Wild oats are being sown in many a field, and the crop is a large one." Boys like wells are being poisoned. More harm than good is done by hinting. Definite information should be given to the youths of the country.

Young people have a right to hear facts in plain speech from parents and guardians. He cited a case of a mother who had taken her boy of 12 into her confidence; and five years later could point with pride to a young man with a pure life, and a future bright with promise. Ignorance does not mean innocence, knowledge does not mean sin. Perfect understanding between parents and children is necessary if the boys and girls are to be saved.

In the days of old the knights went forth to save Jerusalem from the Turks. We need another crusade now, one against the great

invader of our country. If we make a vigorous fight the evil will yet be overcome. Only in the strength of God can the good work be done.

VOLUNTEER SPEAKERS.

The Chairman then asked if Archdeacon Madden had had any experience in segregation as a means of dealing with the social evil. The Archdeacon said it was, strictly speaking, not the business of the Church to appear to countenance in the slightest degree any phase of the evil; and she can only favor segregation when it results in decreasing the evil.

Rev. Canon Starr, of Kingston, Ont., spoke of problems of small children, aggravated by the presence of Chinese in the city.

Rev. Christopher Lord, Apsley, Ont., asked if any methods could be suggested for dealing with the evil in country schools, and the Chairman stated that this phase was most important, and called on Canon Tucker for any results of his experience in combatting the evil.

Rev. Canon Tucker, who has had a very wide experience from the East to the far West of Canada, spoke in defence of the Chinese. He thought that people of English birth were far more to blame.

Rev. C. W. Hedley, Port Arthur, also defended the Chinese, as compared with the English-speaking people, stating that in his experience the Chinese are generally as law-abiding as English-speaking people.

Mr. F. H. Keefer, Port Arthur, thought the laymen should come shoulder to shoulder with the clergy in dealing with this "latent disease." Let us get out in the open," he said, "with them and fight it." As a lawyer, his experience with segregation had not been altogether satisfactory. These social parasites will scatter from one section to another. He disliked veiled allusions from his clients in seeking his advice. Public opinion awakened by addresses like those of Bishop Taylor-Smith would do more than any number of books.

The Chairman, in summing up, said he could not altogether share the Archdeacon's opinion that Canada is pure. We have unfortunately much impurity in Canada; we must fight it. In Winnipeg, from which the speaker came, the authorities are doing their best, and they have a great problem to face. He spoke as a father, rather than an Archbishop. For 35 years as a school-master he had had experience with boys of confirmation age or younger, and he had spoken straight. (Hear, hear). If any present were guilty of impure words and actions let them go away warned, and let us all in the Anglican Church begin now the crusade mentioned by one speaker, which he hoped would continue.

THE LIQUOR TRAFFIC.

(Section A, Monday, Sept. 5th, 11.30 a.m.)

Chairman—The Right Rev. William Lennox Mills, D.D., D.C.L.,
Lord Bishop of Ontario, Kingston, Ontario.

- Speakers: 1. Rev. Frederick T. Dibb, Vicar of Napanee, Ont.
2. N. W. Hoyles, Esq., K.C., LL.D., Toronto, Ont.
3. The Ven. Thomas J. Madden, Archdeacon of
Liverpool, Liverpool, Eng.



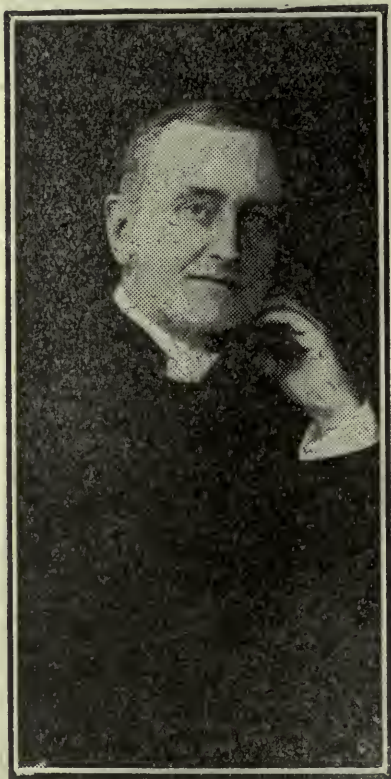
RIGHT REV. W. L. MILLS, D. D., D. C. L.,
Lord Bishop of Ontario

The Chairman announced hymn 617: "Soldiers of Christ arise!" This was followed by a short collect. The Chairman spoke of the importance of the subject, and called on the first speaker, Rev. F. T. Dibb.

REV. T. F. DIBB:

"Look not upon the wine when it is red when it giveth its color in the cup, when it moveth itself aright, for at the last it stingeth like a serpent and biteth like an adder."—Solomon.

Old words! Spoken nearly 3,000 years ago! And lo! they are now abundantly proven by the experiments of modern science. It is,



REV. FREDERICK T. DIBB, M. A.

I think, high time that the Church should recognize that there is no greater hindrance to her progress than the Liquor Traffic. In the past, we have been so scrupulously anxious to be fair and just to all classes, so careful to avoid all manichean and other unreasonable extremes, that the Anglican Church has come to be regarded, rightly or wrongly, as the friend and champion of the poor persecuted liquor-seller. I desire that this position shall be reversed, and that this Church shall come to be recognized as the uncompromising foe of

the whole business. On the one hand, it cannot be denied that the Liquor Traffic, as at present carried on, is a gigantic evil. On the other hand, it cannot be successfully contended that it has ever been of any benefit to the commonwealth. Under these circumstances it is difficult to understand how it has been tolerated so long. Last year \$76,867,649 was spent for liquor in this Canada of ours. Think what that means! It means more than \$11 per head for every man, woman and child in this Dominion. Take an average family of five persons. They must be taxed \$55 a year for strong drink. Think what \$55 a year means for the average family- If a flood should do \$76,000,000 damage in this country it would be regarded as a staggering disaster, and we should appeal to Europe for aid. Then think of the thousands of families who, thank God, never spend a dollar a year for liquor. I suppose that half of the families in Canada are in that happy class. That means that the other half are spending at least \$100 a year for something which I think I shall presently show you is entirely valueless to the human system. I know that many of our Anglican laity are spending from fifty cents to one dollar a day for drinks, and many others who are distinctly moderate drinkers, who never go into bars, and who never get drunk, are spending on an average of \$1 a day for wines, etc., in their own homes. They would strongly deny it no doubt. But if they would keep account of it they would be surprised to find how little poetry there is in this statement. Is it any wonder that our urgent missionary work in the west must languish for lack of funds.

I do not wish to go into the political aspect of this question. But one word about the supposed loss of revenue. It is sufficient to say that the cost of the traffic to the State far exceeds the revenue from it. The Lord Chief Justice of England declares that nine-tenths of the crime in England and Wales could be traced to drink. Rev. Canon Horsley, formerly Chaplain of Clerkenwell Prison, says 75 per cent. The Massachusetts Bureau of Labor Statistics found, by careful investigation, 84 per cent. Fifty per cent, of insanity among males, and 20 per cent among females, 40 per cent. of pauperism, and 40 per cent. of deserted and destitute children are the averages from the same cause. I have not time to go into these statistics in detail. But they are found to be practically the same in all civilized countries, with the one happy exception of Norway. The wine-drinking of France, and beer-drinking of Germany, and the mixed drinks of the United States, all tell the same sad story.

I shall not dwell, however, on the devastations of drunkenness, nor on the horrors of its homes. The evil results of the Liquor Traffic are written in letters large enough, and in colors lurid enough to be known and read of all men. Unless it can show some wonderful counter-balancing benefits which it has conferred on the race, I think a good case has been made out for its transportation to penal servitude for life.

In the past it has been a generally received opinion that a moderate use of alcohol was beneficial as an aid to indigestion, a stimu-

lant to old age, and a healthful, or at least harmless, solace amid the cares and trials of this mortal life. In view of the actual results of careful scientific experiments this opinion is no longer tenable. Even the most sparing use of alcohol, with or without food, means a diminution of efficiency in any muscular or mental exercise. Any golfer will tell you that even one glass of whiskey and soda at lunch, the effect of which is entirely imperceptible, will put him off his putt for that afternoon. Any marksman will tell you that one glass of alcoholic beverage taken before going to the ranges means giving away the match. All this is scientifically demonstrated by the experiments of Prof. Paul Dubois, and Dr. L. Schnyder, at Berne, Switzerland. Tests were made of one of the best trained muscles of the human body, the index-finger of the right hand. The apparatus used was the celebrated ergograph, invented by Angelo Mosso, and improved by Dubois. A weight on a string over a pulley was raised and lowered twelve times with intervening rests of one minute. The experiments were made partly on Prof. Dubois, but mostly on Dr. Schnyder, who was not unaccustomed to the effects of alcohol, being used to taking a moderate allowance of wine with his meals.

Five series of experiments were made. To eliminate all accidental factors, each series was spread over ten days and was held at about twelve noon, four hours after a meal. In the first series no food or alcohol was administered. In the second thirty grams of tropon (an easily digested nitrogenous food for sick people) was given fifteen minutes beforehand. In series three a moderate quantity of alcohol, equal in heat value to the tropon, viz., two-thirds of a cupful of Bordeaux wine was administered without food. Series four was held after an ordinary meal without alcohol, and series five after an ordinary meal with alcohol, namely, one tumblerful of Bordeaux wine.

The results were automatically recorded by the machine. In the first series the work done at first on a little alcohol was shown to be slightly more than the amount done on nothing. But at the last there was actually more work done on nothing than on a little alcohol. The conclusion is that a little alcohol taken on an empty stomach has two distinct effects on the muscular system, a strengthening and a weakening effect. During the first brief stage after reception the strengthening effect is predominant, the alcohol being used as a food by the exhausted body. But as soon as this brief stage is over the weakening effect becomes apparent, the alcohol probably acting injuriously upon the nervous system. Similar results have been obtained by all other experimenters without one exception. For example, Dr. Hellsten, after an extensive series of experiments at Helsingfors concludes thus: Almost immediately after being taken into the system alcohol raises the working capacity of the muscles. But from twelve to forty minutes later a lowering sets in, and this state lasts at least two hours. Another experimenter says that the stimulating effect of alcohol on the average person lasts about nineteen minutes, and the succeeding depression lasts from two to twenty-four hours. Then, as to series four and five, the results after a meal with a little alcohol

were eight per cent. less than after a meal without alcohol. The conclusion is that a moderate amount of alcohol with a meal produces a very considerable lowering of the capacity for muscular work. The wide-spread notion that moderate drinking with meals helps a laborer to do his work is false.

Similar careful experiments were carried out by Dr. Martin Mayer, at Heidelberg, in regard to writing, which, of course, combines mental and muscular processes. The apparatus used was the so-called Writing-balance, invented by Prof. Emil Kraepelin. Dr. Mayer experimented on himself. "The criticism that the results might thereby be influenced by pre-conceived notions is invalidated," says Dr. Mayer, "by the fact that at that time I had not studied the literature as to the effect of alcohol." The tests were made on September 8, 10, 12 and 14. Then the Doctor abstained from alcohol until October 10, and conducted the same experiments all over again with increased doses of alcohol. The result found was that alcohol invariably retards the process of writing to a very considerable extent, and the greater the doses the greater the retardation. So the wide-spread notion that a drink braces one up and makes one do such work faster is shown to be false.

A typesetter's work, while partly physical, also involves the mental faculties very largely. Prof. Aschaffenberg experimented with four experienced professional typesetters, all of whom had been moderate drinkers for years. The experiment extended over four days. Monday and Wednesday no alcohol was given, but on Tuesday and Thursday a little over an ounce was administered in the form of Greek wine about fifteen minutes before the experiment. Printed copy was used to avoid difficulties of manuscript and the men were not told the results until the whole series of tests had been completed. As might be expected, the four men were not equally affected by the alcohol. The results were shown in the numbers of ems actually set up. It is interesting to notice that the men all thought that they could work faster and better with alcohol than without, but the results showed that J. L. lost nothing on Tuesday, and only 1.4 per cent. on Thursday. C. H. lost 3.6 per cent. on Tuesday, and 9.9 per cent. on Thursday. R. G. lost 7.6 per cent. on Tuesday and 9.3 per cent. on Thursday. Poor F. S. lost 9.7 on Tuesday and 11.9 per cent. on Thursday. As typesetting is paid for by measure of work done, any loss of efficiency means loss of pay. To lose 10 per cent. of one's working efficiency in these days of strenuous competition is a pretty serious matter, and and supposedly harmless glass of beer is seen to be a very expensive luxury. Moreover, the man whose efficiency was least affected by alcohol was the only one of the four who did not habitually drink beer on week-days, but only on Sundays, and the man who was most affected was the one who was accustomed to drink four glasses every week-day and eight or ten on Sundays. Of course, all the men abstained during the experimental period. Notice, too, that the losses

on Thursday were greater than those on Tuesday. This can only mean that the effects of alcohol are cumulative, and the wide-spread notion that moderate drinking helps an artisan in his daily work is shown to be false. Of course, there are alcoholic degenerates who are incapacitated from any work if liquor is withheld them. But organic degeneracy from heavy drinking is not our present theme. We are only considering the effects of moderate drinking on the moderate drinker.

Very many more such experiments might be cited—experiments conducted by different scientists with different subjects and in different countries—all taking the utmost care to eliminate or allow for accidental factors, and all, without exception, showing similar results. These experiments covered such processes as simple addition, receiving of telegraphic messages, reading railway signals through rapidly opening and closing shutters, memorization, as well as various muscular processes. They all point with overwhelming force to the one conclusion, that the habitual use of alcohol, even in such moderation as a pint of beer a day, is inevitably accompanied by loss of efficiency.

(An interesting account of these experiments may be found in McClure's magazine for October and December, 1908, and March, 1909, to which I am indebted.—F. T. D.)

May we not believe that the God of our Fathers, who spoke in times past by the prophets, and has now given us a final revelation in matters spiritual by His Son, is speaking to us now in matters physical and psychological by these patient investigators of modern science.

And what is now proven by science has long been discerned by business instinct. The railways and other large employers of labor, quite uninfluenced by moral considerations, have, for some years, discriminated against users of alcohol, and one drink while on duty is held to be a good reason for dismissal.

Now, the life insurance companies are also getting wise. One large company in New York seeks to guard the lives of its policy holders as well as to insure them. From time to time it issues a Health Bulletin, giving special attention to preventable diseases. Its latest issue is devoted to the consideration of "Alcohol and the Death Rate." From this I now quote: "By reason of its poisonous effects, alcohol is responsible for no small share of the mortality rate. In view of the widespread temperate use so-called of alcohol, we have endeavored to consider this subject in no narrow or partisan spirit, but solely from the scientific and practical standpoint, just as we would any other cause tending to increase the cost of life insurance. Alcohol is useful in science and the arts. It is a good fuel and can be burned in a certain kind of stove without the formation of clinkers, and without injury to the stove. If the stove had a brain, a nervous system, kidneys and a liver the results would be different. Alcohol can be burned in the human body and will temporarily produce energy, also clinkers. But it exacts a heavy toil for its service. The

man who thinks he can compete with a stove in burning alcohol is making a very great mistake. He is outclassed."

I will now close my case with the evidence of three witnesses whose testimony will be of some value.

Sir Victor Horsley declares that, as a drug, alcohol is practically valueless.

Sir Christopher Laking avers that there is no conceivable case in medicine when alcohol would be of any great use.

Mr. Thomas Edison, a man who in a singular degree combines the scientific temper with business acumen, in a recent prophecy of things which must shortly come to pass, said: "Society will have to do away with this whiskey business. It is like throwing sand into the bearings of a fine machine."

N. W. HOYLES, Esq., K.C., dealing with the legal aspect of the question read the following paper:

I propose to leave to the two distinguished clergymen who are invited speakers, the discussion of the Liquor Traffic in its spiritual and ethical aspects and to deal with the legal and legislative side.



N. W. HOYLES, Esq., K. C.,
Toronto, Ontario

But I think it proper, in order to emphasize the gravity of the subject, and also as a basis for my argument, to quote some weighty utterances in regard to it.

Convocation.—"Intemperance," says the oft-quoted report of Convocation, "frustrates and baffles the hopes of all who have at heart the elevation and welfare of our people."

Gladstone.—"Greater calamities are inflicted on mankind by intemperance than by the three great historical scourges—war, pestilence and famine."

The Lancet.—"Intoxicating drink is the most powerful and fascinating means of degradation and disease which human nature has found to debase itself with."

Taking it as proved then that "The Drink Traffic" is a serious evil and a hurtful thing to the common weal, how is it to be counter-acted?

In three ways: (1) Men can be made sober without Acts of Parliament.

(2) Men can be made sober by the help of acts of Parliament.

(3) Temperance reform must work more definitely through counter attractions, or, as they have been called, "flanking movements."

(1) The first branch is clearly within the spiritual functions of the Church, and lies outside of my theme.

It has been well said: "Legislation however well-intentioned, is not enough. The nation's inner life is beyond the scope of human statutes. It is not sufficient to make new laws: the Church must strive by Divine guidance and grace to make new men, mindful of Horace Bushnell's striking epigram: "The soul of all improvement is the improvement of the soul." Hence the necessity laid upon the Church to use her influence morally and spiritually in the direction of prevention and cure.

To leave intemperance to be dealt with by the politician and the policeman is incomplete.

"That intemperance is a sin against God is a truth which requires constant reiteration."

"A change of home is not enough; there must also be a change of heart. The lasting and final remedy lies not merely in legislation or in improved dwellings, but in the application of Our Lord's words: 'Ye must be born again.'"

"Behind politician, schoolmaster and reformer, there must be the Regenerator, Jesus Christ."

I would here venture to urge upon the clergy the great value and importance of forming and earnestly supporting branches of the C. E. T. S. in their parishes. This was approved of by the General Synod of 1908, which adopted the Report of the Committee on Temperance as follows:

"Your committee would urge upon the members of this Synod the desirability of promoting in our parishes branches of the C. E. T. S. With its dual basis it should be possible to enlist under its banner the services of every temperance man, thus enabling us to show the world a united front in combating the sin of intemperance."

(2) Acts of Parliament.

While it is true in a sense, as we have seen, that to use the hackneyed phrase: "You cannot make a man moral by Act of Parliament," it is equally true that men can be greatly helped in the direction of morality by the restraining influence of wise legislation wisely and firmly enforced.

It is the duty of governments to make it easy to do right, and difficult to do wrong. This applies to temperance legislation. And the necessity for legislative interference in regard to the Drink Traffic is manifest when we look at it as the great cause of crime, and trace the havoc wrought by drink upon the home life of the nation. It has been said that "crime is largely condensed alcohol," and a late Chief Justice of England stated that drunkenness is "a vice which is filling our gaols, destroying the comfort of homes and the peace of families."

That distinguished Judge, Lord Brampton, said: "Nine-tenths of the crime of this country is engendered by drink."

In the last published report upon six Provincial penitentiaries of Canada, we find a statement classifying the prisoners committed during the year as follows:

Temperate	874
Intemperate	589
Abstainers	302
Total	1,765

If we take this very indefinite classification and substitute for it one that is definite and fairly certain to be accurate, we obtain the following:

Drinkers	1,463
Abstainers	302
Total	1,765

It is perhaps not going too far to say that temperate drinkers make up one-half of the class of the community responsible for the serious crimes that are punished with penitentiary imprisonment, yet the fact remains that total abstainers are responsible for only fifteen per cent. of such crimes and that drinkers are responsible for eighty-five per cent.

It is also an important cause of the cancer which is eating into home life in the present day, the revolt against the stringency of the law, both human and divine, in relation to the marriage tie.

Sir John Bigham, the late President of the Divorce Court in England:—"That standing witness of the inability of birth, education, and refinement, to remedy the evils of the human heart,"—made the following statement in giving evidence before a Royal Commission, which is at present investigating the subject of Divorce:

"Get rid of drink and the doors of the Divorce Court will almost be closed." (Feb. 26th, 1910). And as a result of a careful enquiry

into the statistics of legal divorce and separation in the countries of Europe it has been said: "Drunkenness is found to be one of the worst enemies to domestic solidarity."

The case for the interference of the Legislature would thus seem irresistible.

But what manner of interference?

It may be of three kinds:—

- (1) Absolute Prohibition.
- (2) Restrictive Legislation.
- (3) Reformatory Legislation.

Before discussing these three methods, a question would seem to lie in limine.

Question: Should the Church (i. e., the Anglican Church) take any part in securing or bringing about legislation at all?

Some would answer that question in the negative.

A valued and life long worker in the cause of Temperance writes me as follows:

"The Church has not done her full duty in this regard. But I have come to the conclusion that her duty does not lie in the way of legal enactment or law enforcement. In that path lies danger of political entanglements, which mean disunion and lessened influence for good. It seems to me that if the Church will inculcate right principles, not education as to the physical effects of alcohol merely, but the duty of abstaining, and of a Christian walk and conversation, doing all things for the glory of God and the good of our fellow men, the legal reform will follow as naturally as light follows sunrise. While not preaching Prohibition, or this restriction or that reform, however, the Church should teach that the law of the land ought to be in accordance with Christian practice, leaving the details to those entrusted with government.

"Of this I am convinced, we have been devoting undue attention to law, and neglecting the circulation of right principles. A result of this is that when a good law is enacted, the people are disposed to regard their duty as fulfilled and an uninstructed electorate is likely to permit the law to fall into disrepute or to be repealed."

Dissent.—I venture respectfully to dissent from this view of the duty of the Church on the following grounds:

(a) The practice of the C. E. T. S. in England is to promote all necessary legislation. We may safely follow the example of this great society.

(b) Because it ignores the fact that those interested in the Liquor Traffic, whose "craft is in danger" are well organized and provided with the means of carrying on their propaganda in a vigorous and determined manner while "those entrusted with the Government are only too apt to move along the lines of least resistance in regard to moral matters, and in the face of a strong and well disciplined resistance to moral reform, legislators will, as a rule, stay

their hand. (e. g. The Miller Bill, 1910). History shows that to bring about any serious moral reform, a strong, united, untiring effort on the part of Christian people is essential . . . in the face of the vested interests combined to obstruct it.

IN THIS THE CHURCH SHOULD LEAD.

(c). Because legislation is "absolutely essential to give effect to public opinion and to make permanent the result of moral persuasion."

The influence of public opinion must be brought to bear upon Parliament, not as mere counsels of perfection, but to secure a concrete result, the embodiment in the Statute books of "those righteous measures which exigence demands. To hold aloof or to be silent on grounds of expediency, will simply bring down upon the Church the scorn of every keen patriot who fears God more than man. To vacillate is to be inoperative, and to be inoperative is to expose her members to the charge of moral cowardice, because 'they come not to the help of the Lord against the mighty.'"

The Bishop of Kensington, at the Pan-Anglican Congress, spoke as follows:

"One essential factor in temperance reform was the force of a strong and educated public opinion. But he could not admit that the force of public opinion was the opposite to, or the alternative of legislation. Public opinion was educated by legislative action.

If the Church does not lead and guide the movement, it would be disastrous for the best interests of the people."—(Times Report, p.p. 77-78, Thursday, 18th June).

Perhaps my hearers may agree with my contention as an abstract proposition, but may say we distinguish between different kinds of legislation; some the Church may legitimately actively champion; others not. I take up, then, next the three divisions which I have made.

1. Prohibition: The public opinion of the world seems to be coming round strongly to the opinion that the only satisfactory method of dealing with the Liquor Traffic is by absolute prohibition.

The case has been put in the following way by a leading journal in the City of Toronto:

"So long as the liquor business is allowed and recognized, the consumers will obtain what they want with the least possible inconvenience, and when their favorite methods are suppressed they will adopt others. The only effectual remedy is complete prohibition, and that will be reached most directly by the concentration of efforts on local option. As one municipality after another rids itself of the traffic the general benefits will become so obvious and the moral safeguards will become so effective that the good work will advance with accelerating speed. Legislation that merely deals with ways and methods may make heavy demands on the time and money of those engaged in work of reform without bringing proportionate results. It may also cause a feeling of discouragement among those who expect practical results from the attainment of definite aims. Laws deciding when, how, and where liquor may be sold have a bene-

ficial influence that is often far-reaching, but for permanent material results the only sure policy is complete prohibition. This is the policy toward which reformatory effort should be intelligently directed."

The subject of prohibition is no doubt complicated by the question of compensation, a thorny problem which I do not stop to discuss. Once it is conceded that prohibition is the goal to be aimed at, details can be easily settled.

If prohibition be the "only sure policy for permanent material results," then I submit that the influence of the Church should be thrown in its favor.

Miss Ellice Hopkins put the case in a nutshell when she said: "Better a fence at the top of a precipice than an ambulance at the bottom of it."

Here in Nova Scotia, the force of an enlightened public opinion has compelled the adoption of a sweeping measure of reform for the whole Province, Halifax only excepted.

"By merit raised to that bad eminence."

In the other Provinces local option by which Municipalities can legislate for themselves is the system most favored, and is constantly gaining fresh victories.

In the Province of Ontario, for example, out of 812 Municipalities, the present record is: Under local option, 405; not under local option, 407. and Premier Whitney is reported as having said that he believed "that in a short time you will have local option all over Ontario in the rural districts on a stable and irremovable basis."

2. Restrictive legislation.

Short of absolute prohibition the closing of all bars and mere drinking places is a measure of great importance. There can be no justification for the existence of these places which are veritable man traps. Nothing further need be said on this subject in view of the policy adopted by the General Synod as follows:

The report from the committee on temperance, adopted by the general Synod of the Church in Canada says:

"In glancing over the several Provinces of the Dominion, it is manifest that there is a great consensus of opinion concerning the bar under our present licensing system, namely, that it is a public menace, and your Committee would urge upon the Synod that it is the duty of every man to endeavor to further the effort to abolish the bar."

3. Reformatory legislation.

The efficient and simple rule: "Obsta principiis, sero medicina paratur" may not be feasible. In the meantime there are other legislative remedies of value in checking the progress of intemperance which should be earnestly advocated by the Church, and as to the propriety of which there can be no question.

The chief ones are:

- (a) The indeterminate sentence for drunkards.

(b) The jail farm or industrial farm which should logically accompany the former.

(c) The indeterminate sentence is absolutely necessary if drunkards are to be reformed.

It would be difficult to devise a more irrational or ineffective method of dealing with inebriates than is the standard police court system of "A dollar and costs or thirty days." That treatment never benefited an offender to whom it was applied. Its failure to restrain or prevent drunkenness is sufficiently shown in the fact that the drunk and disorderly arrests in the City of Toronto have steadily increased from 3,493 in the year 1899, to 9,247 in the year 1909.

In fact, this method very often results in the sending of men to jail, not because they have been drunk, but because they are poor. The man who is well enough off to pay his dollar and costs goes free, while the man who is so poor as not to be able to produce the necessary amount, must submit to a term of imprisonment, to association with criminals, and to humiliation and degradation more likely to make him worse than to make him better. If the fine is paid, the punishment often falls upon innocent parties. There is no mere fiction or fancy about the frequently told story of the woman whose money earned hard at the wash-tub, or the boy whose money earned selling papers, goes to pay the fine of a drunken husband or father.

The worthlessness of this method for either curative or reformatory effects is shown by the following figures relative to the City of Toronto, furnished by Dr. Chambers, the Governor of the jail in that city.

Dr. Chambers submitted a startling statement, which he said he had compiled from a part only of his record of prisoners sent to jail for drunkenness during the past five years, the number of times which he reported them as committed being merely the number of times during that five year period. Many of them had many prior imprisonments recorded against them. The names are here omitted and the offenders are referred to merely by numbers. It may be mentioned that number twenty-two has been only six years in Canada.

GAOL STATISTICS.

No.	Age.	Times.
1.....	65	20
2.....	54	16
3.....	27	16
4.....	50	23
5.....	62	19
6.....	49	18
7.....	30	36
8.....	27	23
9.....	53	30
10.....	53	30
11.....	60	32
12.....	52	19

No.	Age.	Times.
13.....	38	27
14.....	48	20
15.....	40	27
16.....	62	16
17.....	63	24
18.....	36	35
19.....	45	24
20.....	68	30
21.....	23	24
22.....	41	40
23.....	30	23
24.....	23	24
25.....	37	34
26.....	60	25
27.....	62	31
28.....	42	21
29.....	60	20
30.....	46	25
31.....	62	25
32.....	45	26
33.....	50	26

In the report issued by the Chief Constable of Edinburgh, two years ago, it was estimated that there were about 500 habitual drunkards in the city. Out of 7,330 persons convicted for drunkenness in the local police courts in 1908, 90 men and 197 women had been convicted over 50 times, 16 men and 58 women over 100 times, 3 men and 34 women over 150 times, and 32 women over 200 times. Regarded as a remedy for drunkenness, oft-repeated confinement was thus shown to be useless. It was also inhuman, like the old-time method of treating lunatics. What those suffering from this disease needed was reformatory treatment, medical attention, a healthful open-air life, and suitable recreation.—(Christian Guardian. 3rd Aug., 1910.)

2. Industrial farm.

If a man convicted of the offence of drunkenness several times within a short period, were sent to a reformatory, or home, or hospital, for a reasonable period of time, and placed under restraint and proper treatment, the probability of his getting drunk again would be very greatly lessened. If, after his first incarceration, he again fell into his former habits, it would be evidence that he needed a longer period of treatment in his own interest, or a longer period of restraint in the interest of the community.

The inmates of such a reformatory would be under discipline. They ought to be required to work for their own maintenance, and, if possible, for the benefit of their families, if they have families dependent upon them. They would be deprived, for a time at least, of an indulgence that destroys moral perception. They would be

made better able to do right. The treatment would be beneficial to the persons treated, would be, to some extent, a check upon the evil of drunkenness, and therefore beneficial to the community at large.

This system is being tried in the Province of Ontario for prisoners generally with apparent success.

In this treatment the inebriate should be put at some remunerative labour, the proceeds of which might go to the support of his family, who usually suffer more than he does by the punishment.

To make this effective legislation is probably needed. The City of Toronto is moving in this direction.

The example of Toronto ought to stimulate other municipalities. The Council of this city has decided upon the establishment of a home, or refuge, or hospital, for the treatment of its habitual inebriates, and will apply to the Legislative Assembly at the coming session for authority to carry the plan into practical operation.

The City of Toronto is asking for special legislation to facilitate the building of a farm-home to which habitual inebriates may be committed for long terms, and for authority to send drunkards there on indeterminate sentences.

In order to make this thoroughly effective, legislation is probably necessary, and when this has been obtained a strong public opinion needs to be aroused and maintained in favor of the scheme.

The treatment of habitual drunkards is a difficult question, and many magistrates are doubtless anxious to adopt any means of dealing with them rather than send them to reformatories for long periods.

The result very frequently is, that by the time when the Courts do decide to try the reformatory treatment, the drink habit is so firmly ingrained as to make a cure very difficult or even impossible.

But there can be no question that in the interests both of the community and the drunkard, it is kinder to remove a drunkard for a long period from the opportunity to drink, than to leave him to the public and costly in-and-out-of-prison existence which many chronic inebriates lead.—(35 Law. Mag. p. 325).

The question of counter-attractions, or "flanking movements," I cannot touch owing to want of time.

At a recent meeting of a Synod of the Church, in Canada, some objection was taken to a report on the subject of temperance, on the ground that "important" persons in the community, "moneyed men," "members of clubs," might be offended if the Church were too aggressive in this cause.

But as the Bishop of Kensington well and boldly said at the Pan-Anglican Congress: "No timidity, no fear of losing powerful adherents, no appeals of compassion if they can only be granted at the cost of a vaster host of sufferers—none of these dare move her. She is the Church of the people. By the happiness of the people's homes,

by the health and innocence of their children, by all that the drink traffic is undermining and destroying the Church and the nation must stand."

"If the Church can stand aloof like a dumb dog through dread of offending vested interests, if the Church will not realize that the greatness of a nation depends not so much upon the wealth of its millionaires as upon the well-being of its millions, she will be heedless of the teachings of her Divine Founder, and will bring down upon herself a moral retribution."

VEN. ARCHDEACON MADDEN:

Canadians are the last people in the world requiring instruction in Temperance, or exhortations on sobriety. If the figures issued by your Government are to be relied upon—then Canada excels all other nations in the civilized world in Temperance, Soberness and Chastity. And just as Canada excels all other nations in sobriety, so does Nova Scotia excel all the other Provinces within the Dominion.

Here are the figures: Nova Scotia consumes $\frac{1}{2}$ gallon of pure alcohol per head of the population, as against $\frac{1}{2}$ gallon for Canada, $1\frac{1}{2}$ gallon for U.S.A., 2 gallons for Great Britain, and 3 gallons for France. Of course, it does not always follow that a low annual consumption of alcohol is an infallible standard of sobriety, but on the whole it is as fair and workable a standard as we can obtain. Measuring Canada, then, by this standard, she is easily first amongst the nations, in respect to temperance. How does it come to pass that you, Canadians, are in this enviable position? I think it is due to three things:

1. To Heredity.
 2. To Education.
 3. And to Legislation.
1. It is due to some extent to your Ancestry.

The pioneers of Canadian civilization—the founders of this great British Dominion—were a hardy and strenuous race. They possessed great powers of self-control. They were thrifty to the verge of penuriousness. Their religion was permeated with the best of the Puritan traditions and they took life seriously. As the years rolled on this old stock was rejuvenated and invigorated with fresh blood from the Homeland—country bred, upright men and women—who kept alive the healthy and wholesome traditions of the pioneers. These men of clean blood and clear brain, passed down to their descendants noble ideals of life and conduct. They feared God and hated iniquity. In the struggle for bread, in their fight for existence, there was no place found for self-indulgence, for waste, for the drunken carousal. Here and there a handful of men from lumber camps, or from cattle-ranches, might, after months of abstinence, break forth into a drunken revel, but it was only a passing phase, in an otherwise sober existence. It had no lasting effect upon the temperate habits of the race.

Here then was a bed-rock foundation of God-fearing self-reliant men and women, upon which to build up a great people. And

you have built wisely and well. The virtues of the fathers have been visited upon their children unto the third and fourth generation. Some of that old Puritan blood is still in your veins and still boils with righteous indignation when you contemplate wrong and robbery, when you look forth on the cruelties and abominations of the Liquor Traffic. You will not, you dare not, "cease from mortal strife, nor let the sword sleep in your hand," while one man, made in the image of God, lies enslaved and embruted by drink.

2. Education. But the remarkable sobriety of Canada may be in part traced to the scientific instruction, given in your Primary and Secondary schools, on the physical and moral effects of alcohol. The instruction is compulsory in all but two Provinces—Quebec and Prince Edward Island—in which temperance teaching is permissive. Here again Canada leads the way.

Lord Strathcona, at a Conference on the teaching of hygiene and temperance in London, in 1903, said that, speaking for Canada, he could state that in the Province of Ontario the teaching of hygiene and temperance had had the greatest attention for many years, and had been productive of great good; whilst Mr. James L. Hughes, Chief Inspector of Schools, said that "the value of the teaching was no longer estimated by the amount of knowledge communicated to the child, but by the amount of power, self-control, and self-direction developed in him. It was this view of education which had necessarily led to the teaching of such subjects as hygiene and temperance in schools and colleges, and the educational authorities of Ontario had decided twenty years ago that the children in all schools of the Provinces should receive instruction in the subject."

What Canada decided to do 20 years ago, England has only decided to do this year. We are just those 20 years behind Canada in an intelligent temperance public opinion. At present the syllabus of lessons, issued by our Board of Education, may be included in the curriculum of an Elementary School. It is permissive, not compulsory.

For many years, through our temperance organizations, we have given temperance instruction in our Primary Schools, with the permission of the Board of Education and the consent of our Local Education authorities. But this effort has been limited to large urban centres; and chiefly, to those cities where the Temperance sentiment was sufficiently strong to influence the local managers.

The only sure foundation for effective Temperance Reform, is an educated public opinion, and the education must begin with the young in our schools and colleges.

"Happy the State whose people learn in Youth
"To conquer Evil with the Sword of Truth."

Apart from our special temperance teaching, the better general education of the working classes has been conducive to self-control and self-respect. It has also created an ambition for self-improvement and self-advancement. The social and economic advantages of tem-

perance, appeal to the intelligent workman of today, as they did not to the less instructed labourer and mechanic of 30 years ago.

The Right Hon. John Burns and the Labour leaders in Parliament lose no opportunity of proclaiming to their fellows, that the Temperance Cause lies at the foundation of all social advancement and material prosperity.

Here is a quotation from a speech of Mr. Burns in the House of Commons which strikes a note to be found in all the utterances of the representatives of Labour:

"The drink bill is £100,000,000 from the working classes alone. Let me tell the House what 1s. a week will do. For one shilling per week the Amalgamated Society of Engineers will give, after twelve months' qualifications, ten shillings per week out-of-work benefit, ten shillings per week sick pay, and a number of smaller benefits. Suppose the enormous number of millions of money working men have wasted in good times had been devoted to their own insurance against unemployment in their own trades unions or friendly societies, much of the trouble we now have would not be experienced (cheers). I give you a concrete case to put my argument clearly. In 1906-7 the river Clyde produced 620,000 tons of the best and fastest shipping in the world. That is twice as much as Germany produced, and as much as all Europe with Japan thrown in, produced. Within a month of the depression from American striking that river in the West of Scotland, there were unemployed meetings, and the complaints were made at those meetings that the grant towards the unemployed, instead of being £11,000 for the Clyde should have been £19,000, and yet in the preceding twelve months four million golden sovereigns were spent among the same artisans on the river Clyde in alcoholic liquor alone."

The physiological effect of alcoholism have been prominent in all temperance teaching in recent years. Perhaps the doctors have done more than any other class in English society to instruct rich and poor alike, on the evil effects of alcohol, even when taken in small quantities, on the physical constitution of man.

The recent work on "Alcohol and the Human Body," by Sir Victor Horsley, and Dr. Mary D. Sturge has been a startling revelation to many tipplers of the havoc wrought on the nervous system by "drink as a beverage."

The steady consumer of alcohol in moderate quantities, it is declared, is more susceptible to consumption and cancer, than the abstainer. At the International Congress on Tuberculosis, which met in Paris, 1905, the following resolution was passed:

"That in view of the close connection between alcoholism and tuberculosis, this Congress strongly emphasises the importance of combining the fight against tuberculosis with the struggle against alcoholism."

Indeed it is now openly taught by the Medical faculty, that there is a general liability in alcoholic persons to all forms of inflammatory disorders.

Alcohol also attacks the higher faculties for it perverts the moral nature, affects the judgment and impairs the memory. In short, the latest medical science assures us that alcoholism is the prolific source of physical, mental and moral deterioration.

All this educative work has not been without effect upon the sobriety of England. For the last ten years there has been a steady decrease in the Annual National Drink Bill. In 1899 it reached £186,000,000, but since then it has fallen, year by year, until it stands this year at £155,162,485, a drop of 31 millions in the decade.

The amount per head in 1899 was £4.11.8; for 1909 it is £3.11.0, the lowest consumption per head for the last 30 years.

Last year was made notable by three encouraging facts for the British Temperance Reformer. There was decrease in the:

- (a) Number of Public Houses.
- (b) Number of male convictions for drunkenness.
- (c). Number of women convicted for drunkenness.

This is the first sign of any improvement as regards female drunkenness during the last 20 years. Unfortunately, there is not the same strong public opinion against women drinking in the open bars of our Gin Palaces, as there is with you. The Canadian women have so impressed their sisters, with the shame and disgrace attached to drinking in a saloon bar, that no women, professing respectability, will enter a public house to drink. It is not so with us. Women and girls will openly drink side by side with men and will not lose caste amongst their neighbors by so doing. No social stigma is attached to this custom by the women of the labouring and artisan classes. More's the pity.

3. Legislation. As in your Educative Temperance work you are ahead of the Old Country, so also, you are ahead of us in our Legislative work. Your Canadian Liquor Laws, like our own, are somewhat complicated and to save myself from legal pitfalls, I will avoid details. The whole trend of your Legislation (National and Provincial) is towards Prohibition. Local control has existed in most Provinces for many years under the Dunkin Act of 1863, and under the Scott Act. But in recent years, your Provincial Governments have been legislating in the direction of total Prohibition. The new Licensing Act of the Nova Scotia Government, which came into operation on July 1st, is on Prohibition lines. Broadly speaking, it prohibits the sale of liquor throughout all Nova Scotia, except in the Counties of Richmond and Halifax and in the City of Halifax itself.

There seems to be a steadily increasing volume of public opinion, throughout the Dominion, in favor of Prohibition.

One feature of the Prohibition movement is worth noticing. The Scott Act attempted to cover too large an area. Under the Dunkin Act and under certain Provincial Licensing Acts, Prohibition is authorized in small areas—the Municipality or the Township being the unit. Where the area is large, the administration of the law is

slack and inefficient, because there is no concentrated local opinion behind it, to enforce the keeping of the law, and to punish the law-breakers. Where the area is small, the inhabitants realize that the law was enacted by themselves, and that they are in honor bound to see it carried out to the letter. We not only want good laws. We want a strict and just administration of existing laws. By insisting on a strict enforcement of the licensing laws, already on the Statute Book, we have turned the City of Liverpool—the black spot on the Mersey—from a city of shameful drunkenness and immorality into a comparatively sober and moral community, but it took us 15 years' hard work to do it.

We are not within sight of Prohibition, in any form, in Great Britain. We are hoping for more local control—for the people to have a voice in the granting or refusing of a license. There is a large district in Liverpool where the ground-landlord has prohibited the erection of Public Houses. This prohibition has paid him well, for he has secured a respectable and thrifty class of workingmen tenants, who always pay their rents. But it is not "one man prohibition" we want, we want the voice of the people to be heard in a matter which vitally concerns the physical and moral well-being of themselves, and their families.

In an old country like England we have many difficulties to face in connection with the Drink Traffic. One of these is the liquor trade with the native races on the West Coast of Africa.

The ship-owners of Liverpool are growing ashamed of the trade, so some of them sail their "Gin-Sharks" from Hamburg to "save their face." It is a despicable business and our own Government is not altogether guiltless in the matter.

All good men thank God for the manful fight of Bishop Tigwell against this demoralizing traffic in Africa. The fierce and bitter opposition, accompanied by much abuse from the traders and their interested friends, has not daunted the good Bishop in his crusade. There is no discharge for any man, in the fight against evil and against evil men.

Let me counsel all Temperance Reformers not to be content with the Prohibition of that which is evil. We must provide that which is good. Man is a social animal—he wants to meet his fellows—to enjoy himself—to be merry and wise. You must try to keep him in the society of good men, and therefore, you must provide him with rational recreation and amusement.

Charles Wesley once said:—"The devil has seized all the good tunes; it was about time God had some of them." So the time has come for the Christian Church to recognize her duty and to provide not only for the Eternal need of men's souls, but to make it easy for them to live right and to do right here upon earth. Nothing has helped on temperance in Liverpool so much as the handsome, comfortable Cafes—the British Workmen's Cocoa Rooms, and the building of Recreation Rooms in our Parishes.

I cannot close without saying a word on the religious aspect of this question. Drunkenness is not only a vice and a crime, it is a sin, and the mother of sins. The Church has a clear duty to those who trade in drink—to seek to enlighten their conscience and to warn them that wealth gained through the degradation of men and women, must carry with it “the curse of God.”

The Church has a duty to the drunkard—to plead with him, to pray for him, “to exhort and rebuke” with all long-suffering—to bring him in penitence to the cross. Educative work—legislative work—preventive work—are good, but above all there must be redemptive work. It is hard to speak calmly of the terrible ravages of alcohol. Its deadly work is continually before our eyes. It condemns to horrid misery its innumerable victims. In slavery to it woman forgets her honor, and man becomes a very fiend. Look at the drunkard’s home. An atmosphere of shame, gloom and despair darkens the whole household. The ceaseless teardrop of sorrow glistens on the eyelid of the mother, infancy is joyless, sons and daughters are stultified morally and physically through breathing the putrid air of their wretched abode. The Name of God is familiar to them, not through prayer, but through the awful blasphemies of him they call father.

The man who loves his Saviour, and for His sake loves souls redeemed by Him, stands appalled before the dread ravages of alcohol in the spiritual world, thousands—tens of thousands of men and women passing into eternity year by year, drunk or drunkards.

As we stand paralyzed and helpless before the cursing blaspheming victims of this “devil in solution,” we cry, as the baffled disciples cried, “Lord, Lord, why could we not cast him out?” and straight comes the Master’s rebuke: “Because of your unbelief.” “Nevertheless this kind cometh not out but by prayer and fasting.” That way, and that way alone, lies victory for His Church—Faith—and Prayer—and Abstinence.

VOLUNTEER SPEAKERS.

THE BISHOP OF MASSACHUSETTS said in the course of a few remarks that Canada should turn her eyes to the West. She had very little to learn from England. Like the United States she had problems different from those found in England. Our problems are heavy enough, but they have to be worked out on our own lines. Here we have the opportunity of dealing with liquor dealers so that they will have no vested rights, except such as shall be allowed from year to year. In England this question of vested rights is worked to the very limit by the liquor interest. Local option was simply a way of showing that the laws inspired by public opinion could be executed, as illustrated by experience in Cambridge, Mass.

REV. DR. W. H. VANALLEN, of Boston, Mass., then called upon, spoke of the invigorating effect of Canadian, especially Nova Scotia air. Drink and impurity go together, whether in ball-rooms and banquet-halls or in ordinary saloons. He was touched with envy and

shame in hearing that the General Synod of the Canadian Church has passed a resolution that efforts be made to abolish the bar. The American Church had not arrived at this stage. He thought the Church should not fear the rich, or their concealed threats "Thy money perish with thee" might well be her answer. The incongruity of discussing missions after drinking expensive imported wines, was dealt with in the most vigorous way, and the speaker closed with a recommendation of the Pauline rule of expediency.

BISHOP DARLINGTON, of Harrisburg, Pennsylvania, said that he had felt that the American clergy were half way between those of Canada and those of England, but now he thought the Canadian clergy were, in the matter of dealing with intemperance, ahead. He spoke of the problems encountered in Brooklyn where he had labored with a staff of seven curates in a large parish. One result of local option had been in several places that the social evil stopped altogether. If the boys were not helped as much as possible, the girls were saved at any rate.

THE CHURCH'S ATTITUDE TOWARDS SOCIALISM.

(Section A.—Monday, Sept. 5th, 3-4.30 p.m.)

Chairman—The Right Rev. George Thorneloe, M.A., D.D., D.C.L., Lord Bishop of Algoma, Sault Ste. Marie, Ont.

Speakers: 1. Adam Shortt, Esq., D.C.L., formerly Professor of Economics, Queens University, Kingston, Ont. Chairman of the Civil Service Commission, Ottawa, Canada.

2. Silas McBee, Esq., Editor of "The Churchman," New York, N.Y.

3. Rev. W. W. Craig, M.A., B.D., Rector of St. Luke's, Montreal, Quebec.

THE CHAIRMAN, after prayers, indicated the fact that a chairman's duty was simply to see that others did their duties. He explained the rules of order. "Socialism," he said, "is in the air; we cannot escape from it, but we are not here to discuss the Church or Socialism strictly by itself, but to show the relationship between them. However, we must first know what Socialism is before we can deal with it. Nothing is easier than to make a mistake in defining it. If Socialism be what we commonly understand it to mean; surely it sets forward what is of the very essence of the Church, corporate action, and the value of brotherhood. Socialism like the Church, tells us plainly that possession implies responsibility. Another idea essential to the Church's teaching is that work is a part of the very constitution of things which God has ordered, that the world may be richer. There is a real relationship between the Church and Socialism. We want to know something about this, and we are fortunate, indeed, in having three men so well qualified to discuss it.



RIGHT REV. GEORGE THORNELOE, M. A., D. D., D. C. L.,
Lord Bishop of Algoma

PROF. ADAM SHORTT, Civil Service Commission, Ottawa, expressed his pleasure at hearing of the difficulties as to the definition of Socialism. There were many; fifty men might give as many different definitions. At the convention of Socialists to nominate a candidate for the President of the United States, in discussion with experts, and by listening to street orators, he had endeavored, without success, to get a working definition of Socialism. One reason is that it takes so many forms. Its attempts at reconstruction are so many, that the majority are puzzled to know what it is. There is confusion everywhere. The enemies of Socialism are keen enough to take advantage of this confusion, and brand any radical movement in society as socialistic. The speaker would only attempt to deal with a few forms of Socialism. He would say first that the Church should ignore names and labels and deal only with the real things of Socialism. He sympathized with the Church in endeavoring to do this. When society was simpler than now, it was easier for clergy to understand parochial problems, but that day has gone by for good. Imagine for a moment what the Bishop of London would do if he had to deal with all the economic problems before the Church in that

great city. It is physically and in every other way, impossible. Many things are common, both to Church and Socialism. Both are struggling with great common problems. Life is a struggle against degrading down-running forces. Vital forces are always working against these, and nature's vitality is the result of the superiority of these forces. The conviction of immortality is always with man, until his last breath. He studies himself and nature and asks: "How am I to solve problems which confront me?"

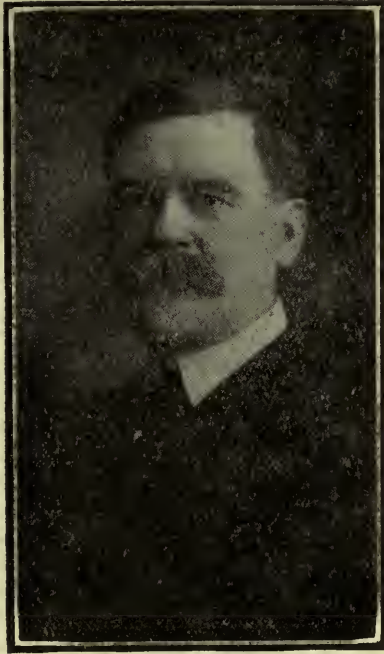
Radical Socialism undertakes to solve these problems. Man demands far more than he can get, and his range in this life is so limited that he is doomed to disappointment. Human nature is perverse; human institutions are weak. But the radical Socialist declares that nature is right, and human institutions are wrong. The speaker recalled from an experience in the West that the Socialist of the militant type regarded the Church and all other institutions of civilization as in league against him to keep him down. The attitude of the Church toward such a man would be quite different from her attitude toward Fabian Socialism. But the most radical Socialist were often the most sincere.

The Socialists claim that the Church sanctions war, for example, which is so un-Christian. Economic Socialism maintains that all wealth being the result of labor should belong to those who have done the work. Even clergy have adopted the principles of the radical type of Socialism, as he had known from an experience in British Columbia. The speaker said that he had, after all, only confused the issue, but that was unavoidable. "Don't attempt," he said, "to discuss questions with Socialists unless you know something about their principles or the last state may be worse than the first."

SILAS McBEE, ESQ., editor of the New York "Churchman," read the following paper:

The title assumes that between the Church and Socialism there is a relation. What is it? Is it other than the Church's relation to all isms—toward all men who really are responsible for the creation of isms? The relation was established when Christ sent His Church on its mission of reconciliation. This worldwide relation determines the attitude of the Church toward men, toward what they believe, think, do and are. That attitude is perfectly expressed in Christ's own words: "I am among you as One who serves." Christ's part in salvation is His own. Man's part in the Church is his own, and he cannot escape it. The freedom of choice, the opportunity to do right or to do wrong is the condition of righteousness. The object of the Church, therefore, is not to deprive men of their problems and dangers by destroying the opportunity to go right or to go wrong, but rather, to enable them in Christ to put away the evil mind, the evil will and the evil heart and to win the victory. To destroy the opportunity to go wrong is to destroy the opportunity to go right. The victory is in the overcoming in Christ, not in being relieved of the possibility of sin.

First of all, therefore, the Church's attitude toward men, toward all that men are and do, toward their schemes, their philosophies, their systems—whether it be Socialism or Capitalism, whether Ecclesiasticism, Anglicanism, Romanism, Presbyterianism and the like is simple—the Universal Church of the Universal Christ



SILAS MCBEE

occupies His attitude to the whole world. It has no favorites, it shows no partiality. It exists for the saving of men in every condition and phase of life by the restraining interest and love of Christ.

Second: The Church's attitude toward Socialism, which we are specifically discussing determines its mission not only to Socialism, but to Socialists. It must know them and their schemes. It must know those who make Socialism what it is, no matter what form it takes—economic, industrial or political. It must make Socialists know that the Church exists for them. It is their home—the only place where their systems can be wrought out freely, fully and fairly unto righteousness. It must make men know that the Church does not exist to judge and to separate, but to emancipate and to gather in; that no class nor kind of men are barred; that no professions or systems in themselves and of themselves debar those who advocate them from full membership and freedom in the Church; that all men of all classes and kinds, of all grades and degrees—whether of righteousness or sin—are not only free, but are commanded by Christ, to work out their salvation in fear and trembling in His body the Church.

Third: The great mass of men do not believe this. Their trend is toward democracy; their hope is in that direction; they are beginning to see the promise of the fulfilment of their hope in Christ. But in organized Christianity they think that the Church is for the few, that it desires the few, provides for the few, expects the few. Worst of all, they feel that the few about whom the Church is concerned are of a privileged type, and that that type is inimical to their common rights and hopes. The tendency of the day is almost universally against the privileges of the few and for the rights of the many. The social principle is the dominant issue in modern life. Its victories increase with the years. Governments are recognizing this and are beginning to appropriate at least some of the truths of the social movement and to embody them in their programmes. We do well to face the fact and to take account of our responsibilities. In one sense the facts are against us—because this question would not be asked: "What is the Church's attitude toward Socialism?" if the world could see clearly and unmistakably the social aspects of the Incarnation in the life of organized Christianity; if the Church presented to men a visible expression of the Family of God; if men could see the fruits of the divine sacramental system. In another sense, the facts are on our side. If Christians everywhere were not awakening to the plain meaning of the Incarnation—a divine human democracy—and to the failure of Christendom to express that meaning, the question would not be forcing itself on this Congress and on similar conferences throughout the world. At least some Christians in all Churches are realizing that if organized Christianity were social, and not individualistic, if it were catholic and not sectarian, its witness would be clear and convincing; it would be content to rest in the fact of its social and catholic character and witness. In the absence of the fact, however, precious time is lost in the effort to define what does not in fact exist, except as an abstraction, whereas, there is nothing abstract in Christianity. Christianity is first, last and always personal, concrete, social, universal. The stirring and inspiring truth of this age is that somehow the world is learning the principle of the Incarnation, and that that principle lies at the very foundation of social order and civilization. It has learned so much of this truth that it is forcing the Churches to learn it. The demand that the Church's life should square with its commission is being heard in all lands and in all parts of divided Christendom.

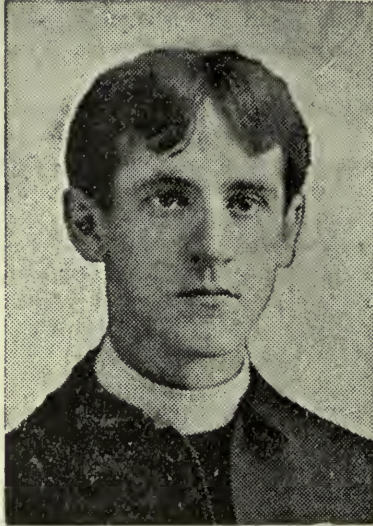
It is said that the vast mass of humanity is either democratic or tending to democracy, while the vast mass of Christians are clinging to aristocratic privileges even when forced to give up aristocratic forms. Who is responsible for whatever of truth there is in this damaging contrast? One would not presume to act as judge in so grave and vital a cause. But may we not judge ourselves? Is it not true beyond controversy that those who, like ourselves, profess to have most light, who claim the greatest privilege, who assert an absolutely clear trust from Christ, are responsible, on our own showing, to a degree that no one else can possibly be? Is it not well to realize more fully than we have yet done our lack of preparation

for receiving, even if they were to come to us unsought, the masses of humanity heretofore untouched by us? One fact alone is enough for our purpose here. Our liturgies and our literature are essentially aristocratic. We have nothing for the utterly ignorant either in forms of worship or in forms of instruction. We have no message because we have no channel of transmitting it to the vast masses of humanity.

As a communion, our attitude to the dominant issue in modern civilization is open to severe criticism. That attitude must be changed. Discussions of Socialism, efforts to define it and to differentiate the good from the bad, are out of order till our attitude is changed, as clearly out of order at it would be to wait for a perfect definition of the Church before we would attempt to do Christ's work in the Church. Our attitude is changing. When the Christian Social Union asked for a place on the Pan-Anglican programme for the discussion of social problems, they met with a refusal. They appealed to the constituency of the Congress and that subject was given the first place by an overwhelming vote. The Royal Albert Hall was designated for that section of the Congress. At the Representative Church Council, three years ago, the Bishop of Birmingham offered a very simple resolution calling upon the Church to teach more of one's duty to one's neighbor and urging that churchmen should acquire a fuller knowledge of the actual social conditions of the day. The resolution met with violent opposition, and a substitute was proposed. It was debated for nearly a day by some of the ablest men in the English Church. At a critical point the Bishop of Southwark urged that laymen should be heard. Mr. Brook arose and was received with applause. It was evident to those of us who heard the debate that he was a man of weight. The effect of his brief address was electric. "I would never have ventured," he said, "to take the platform except for the challenge from Bishop Talbot. I am an employer of labor and after taking into account all that is bad, all that is ignorant, I still believe that the great body of employers desire to trust the laborer justly and to pay him a fair wage. But under the complex conditions of modern society we do not know how. I am equally convinced, after making full allowance for the faults and shortcomings of laboring men, that the overwhelming body of them desire to render a fair service for a fair wage, and to deal honestly with their employers. But they do not know how. Under these conditions, if the Church of God cannot come in and help us, then to whom shall we go? I trust that the Bishop of Birmingham's original resolution will be given unanimous approval." The vote was overwhelming.

Once more: When the present Archbishop of York was at Portsea he found that the Church was not reaching the mass of laboring people. He often visited the docks. One evening, after watching the men pass out, all seemingly dull and indifferent if not bitter, he selected one man who seemed more intelligent than the rest, and asked him if they disliked the Church. His answer was clear and unimpassioned. "No." "Do you like the Church?" "No."

"What is your attitude toward the Church?" "Have none. It don't touch us, Doctor, no more than the moon." And yet when Christ was here the common people heard Him gladly. Who is responsible?



REV. W. W. CRAIG, M. A., B. D.

REV. W. W. CRAIG, Rector of St. Luke's Montreal:

I desire to speak of the subject which we are considering from the only point of view from which I can speak with some measure of authority, the point of view of a parish priest. You will realize at once that it is not an unimportant point of view. Granted that in the machinery of the great Church, whose attitude towards Socialism we are trying to define, the parish clergy are only cogs on a wheel, yet they occupy a strategic position. The Church as an acting, loving, living organism is made up of parochial groups, and the clergy are the leaders of the groups, and it is certain, in most cases, that the group will not go further than the leaders will lead. The parish clergy stand between the Church in its ideals, and the Church in its attempted realization of its ideals. All hopes, aspirations, visions, legislation of synods, conferences, and Church congresses are practically ineffective until they have seized hold upon and taken possession of the clergy, because it is, in most cases, only through the clergy that their illumination and inspiration is passed on to the rank and file. It is, therefore, of the first importance that in this as in every great movement of Church thought and Church life, the attitude of the clergy should be clearly defined and realized. I take it, then, that the aggressive Church, (and the Church is falling where it is not aggressive) can never take its place and play its part in the movement of social reform until the clergy, as leaders, have become fully conscious of the scope and significance of the move-

ment. What we have to do with in considering the attitude of the Church towards Socialism, does not begin to be covered by any particular theory of economic development, by any intolerant scheme of Utopia of this or any other age, by any mere views of marriage, family life, property, which are, perhaps, only the transitory expressions of the most Socialistic spirit, and towards which the Church can only occupy a position of no quarter, but what we have to do with is what has been observed in the most general terms as a great body of Socialistic aspiration more or less vaguely concerned, and constituting a mighty force actually at work in the present day. It is a leaven leavening the lump of contemporary life. Historically it is a great monument rooted in the past, and the issues of which in the future we cannot see; scientifically it is a new step in the evolution of the ages, and that alone marks it as one of the permanent things towards which the Church cannot assume a position of neutrality. It is not going too far to say with one of our great Christian Socialists, that while other periods of history have been marked by the critical problems and achievements of civilization, or art, or morality, or liberty, of individual religion, the mission of our own age, has to do with that problem of which Socialism is the expression and the effect. Behind all the achievements of our own day its transformation of business methods, its mighty combination of political forces, there lies at the heart of the present time a burdening sense of Social mal-adjustment which creates what we call the Social question, constituting the problem and giving its fundamental character to the present age.

Now if this be so, it is a matter of the first importance, in considering the attitude of the Church to all that Socialism implies, that in the first place, we in the ranks of the clergy should be fully alive to the living importance of the issues involved, and in the second place, that we should have a clear understanding of any part we have to play in relation to the movement.

What that part is, has been set before us with no uncertain sound. The Bishops in a Lambeth encyclical, have ordered the clergy of the whole Church to set forth in sermons and lectures the true principles of Society, and the Social and Christian duty of ministering to the weak; Bishop Gore, in preparation for the recent Pan-Anglican, has set before us the model of the Old Testament prophets, the men of burning fire and irresistible and interesting integrity; a great American Christian Socialist has said that the first work of the Church in relation to the Social movement is the work of prophecy, and the prophet in the Social question is not the system-maker, or even the foreteller of the future, but just the advocate of righteousness, proclaiming eternal principles and retribution which for a nation as for an individual is sure to follow wrong.

It is the inevitable outcome of the rush and conditions of our modern Church life, that the parish clergy are expected to face all the practical needs of the parish, to find time and hours for private meeting, and to adequately face the technicalities of every fresh

question that comes up, and sometimes we fail or cannot do it. It is related of Le Pluy, a great Scientist and Christian, that after the French Revolution he applied to the facts of social disorders in Europe the same scientific examination to which he had before given to its geology and the tendency is to say to the clergy "Go and do thou likewise," and again we can't do it; but granted that we fall far short of the old powers and eloquence of the seers of days gone by in aim and attitude, in outlook and endeavor, at least we can be prophets. As prophets, we have to set our face against all those phases of prevalent socialism, which are essentially opposed to the fundamental truths of human nature and the Gospel of Jesus Christ. We must offer opposition to that characteristic feature of a secular, materialistic socialism, which sets before men as the ideal of human material comfort and prosperity the socialistic programme which, beginning with the observation of economic needs, ends in an ideal of economic change, which not only goes no further, but denies that there is any further; the Socialism which limits the whole human outlook to this present life and this present world.

"We'll give them back some of their heaven," said Felix Holt, "and take it out in something for us and for our children in this world," and it is a false and a death-dealing prophecy, if the prophets of the Church adopt the words as a text and preach it as a sermon. It's not true! Approaching it on the lowest grounds, science is preaching to us as it never did before, that it's not true. The keyword of the day is evolution, and evolution speaks to us of a world that was rolled onward in its marvellous unfolding to its final explanation in Man; but Evolution has no explanation, and evolution is a failure, and man is a failure, if the end of man is only the short life which he lives in this world, no matter to what perfection of material comfort and happiness economic changes are destined to bring him. The preachers of righteousness who alone have lifted up manhood to the greatness of its glory, are the preachers who have been able to lift their visions above the earthly Jerusalem to that Heavenly Jerusalem beyond all dissolution and death, and to those unspeakable things which God hath prepared for those that unfeignedly love Him.

As prophets, we must oppose the socialistic tendency to lose sight of the essential significance of moral character in all human life and action. It is the mad dream of a prevalent Socialism that economic perfection will result in an ethical perfection; it is the inexplicable mistake of a prevalent socialism that it has failed to realize that so far from ethical perfection being the fruit of social and economic perfection, social and economic perfection, no matter how scientific their manipulation, without ethical perfection, are an impossibility. Some of the most blatant and aggressive Socialists of this day are the municipal officers of great cities, willing to socialize or municipalise the water, and the roads and the gas and all sorts of public necessities, not because they are moved by any vision of Utopia, but because it is an open sore of our own day that public property is private plunder.

It is the duty of the prophets of the Church to insist upon the fact that the fundamental force in the renewal of society is not economic or scientifically socialistic, but the building up of Godlike character in the men of the State. It is the duty of the prophets of the Church to reveal to Socialism that in the Gospel it has just that great and priceless treasure which a triumphant socialism cannot get along without—that is, that mighty, transforming power, the power of Jesus Christ, which can alone transform the individual and make him fit to perform his work for society; and that when Socialists and scientists have perfected, the economic and political machinery of the new State, the Church is at hand with its Divine power to present them with the men, built up, transformed, fitted to be the true servants of the State because they are the true servants of Jesus Christ.

As prophets we have to fight the unconcealed hostility of a prevalent socialism against religion. How strange and unaccountable it is! "The Social revolution," says one socialistic writer, "differs from all its predecessors, in this, that it does not seek for new forms of religion, but denies religion altogether." "The first word of religion," says another, "is a lie!" "The idea of God," said Marx, who was a Jew, "must be destroyed." It is the keystone of a perverted civilization. It is the work of the prophets of the Church to proclaim that religion, so far from being adverse to social reform, is the root and guarantee of the very possibility of Social Reform. There can be no ideal State, except upon the basis of morality, and there can be no true morality apart from religion. All the empirical, ethical teachers that have ever lived have failed to find a sufficient reason for moral living in any theory of morals of an impersonal kind that they have ever formed. The one sole power that can make men the moral citizens of a State, however ideal, is steadfast belief in a living relationship between their living souls and a living God; so that to rob men of religion is not only to make an impossible assault on the essential nature of man, but to rob Socialism of that fundamental element which can alone transform it from a baseless dream to a sure and certain hope of final realization.

And if as prophets there are certain elements of a prevalent Socialism that we have to fight against, there are mighty constructive elements in the Social movement which as prophets we have to develop with all the strength and inspiration of our prophetic powers and office. There is the idea of Brotherhood. It is not the original product of Socialism. Long before modern socialistic thought, and socialistic programmes, the Church had stood face to face with One who had proclaimed to his disciples and through His disciples to the world, that God is more than King, or Judge, or Omnipotence, that God is the father of the race, that all men are brothers, and that human life can only reach its fulness when we learn to serve the Lord our God with all our mind, and all our heart, and all our strength, and to love our neighbor as ourselves. It is the great advantage of the Church in its attitude towards Socialism that it has known in the strength of living faith, for ages, what modern social

thought after centuries of discipline is only now finding out,, and that is the great and fundamental Gospel of the Brotherhood in which we stand close together, hand in hand.

As prophets, and in the essential working of our prophetic office, we can insist that the fundamental demands of the Social movement are what men are proclaiming them to be. They are not economic demands, or charitable demands, but ethical demands, demands of Right and Justice. There is injustice in the division of the profits of industry, whether acquired or inherited, there is injustice in the dreadful lives that present conditions are forcing upon uncounted multitudes who live like sheep and die like cattle; there is injustice in the hopeless prospect of old age, and the slaughter of children in the badly housed districts of the slums of great cities; there is injustice in a hundred and one features of the economic and social disabilities that present conditions, however they are to be altered, result in.

The indictment of our present social organization is an ethical indictment, and it is not the cry of science or of charity or of patronage, but of justice, that calls aloud for such an adequate readjustment of our social fabric as shall enable every man, and every woman, and every boy, and every girl, to live a healthy, normal God-fearing rational life, in this present world.

As prophets, we must sow the seeds of an invincible optimism in the whole wide field of social reform. Our optimism is the optimism of Jesus Christ. It was in Holy Week, when he had been rejected, after an age-long preparation, by an apostate Israel, that Jesus blighted the fig-tree, as the symbol of a withering power of evil, and proclaimed to his apostles, in spite of apparent failure, that the evil in humanity must be conquered, "For if ye have faith, as a grain of mustard seed, ye shall say to this mountain be ye removed and be ye cast into the sea, and it shall be done for you." He proclaimed to the world the sure coming of the Kingdom of God; He took up the cry of his fore-runner, "Every valley shall be exalted, and every hill shall be made low, for the coming of the Lord draweth nigh!" In the dying fires of the first Pentacostal enthusiasm, he showed to his aged servant on Patmos, the Holy City, New Jerusalem, descending out of heaven to earth as a bride adorned for her husband. In all the apparently dying chapters of the ages he has taught his saints to look forward with unfailing confidence to the moment of victory, when the Kingdoms of this world have become the Kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.

Lastly, it is the part of the clergy, as the leaders of the aggressive Church, to show all men that we are in sympathy, not with might, on whatever side, but with right; not with the powers that wrongly be, but with the powers that ought to be; not with the oppressor, but with the poor, the weak, the wronged, the oppressed. It is for us to show ourselves in loving sympathy with all who are suffering under present conditions, with every movement for social betterment; it is possible for us to do it, and to do it, under the most difficult circumstances.

VOLUNTEER SPEAKERS.

REV. DR. W. H. VAN ALLEN, Boston, Mass: Churchmen are considering the relation of the Church towards Socialism. They must do so as the people will drift away from it otherwise. It does not grapple with the problem in the spirit of Christ. He defined the Church as the Body of Christ, and Socialism as that movement which considers men as allies. True, Socialistic leaders are sometimes somewhat astray in their theology, but so are theologians in their sociology. The Church was too much concerned with a condescension to poverty instead of levelling a rebuke against aristocracy. We send today the sons of the well-to-do to minister to the poor. "How many priests of the Church preach against luxury?" said the speaker, strongly. He recalled an experience with a clergyman from London who had joined with Socialists in a great procession where the banner had contained the words: "To hell with your charity, give us work." He sympathized with the sentiment. He urged that we understand the word "righteousness," in the New Testament, as being equivalent to "justice."

THE WORKINGMAN AND HIS PROBLEMS.

(Mass Meeting at St. Paul's Church, Labor Day, Sept. 5th, at 8 p.m.)

Chairman—The Most Rev. Samuel Pritchard Matheson, D.D., D.C.L., Lord Archbishop of Rupert's Land, Primate of all Canada, Winnipeg, Manitoba.

Speakers: 1. The Right Rev. J. Philip DuMoulin, M.A. D.D., D.C.L., Lord Bishop of Niagara, Hamilton, Ont.

2. The Right Rev. The Hon. Arthur Foley Winnington-Ingram, M.A., D.D., LL.D., Lord Bishop of London, London, Eng.

After the opening prayer and hymn the Chairman at once introduced the speakers.

THE BISHOP OF NIAGARA thought that Labor Day was a fitting occasion on which to discuss the workingman and his problems. We were reminded of One who was called in derision first, now in pride, the Carpenter.

He would deal with two problems, namely, 1st, the Church's relation to the workingman and his to the Church; and 2nd, the workingman's civic relations.

The Church is doing now everything possible to win and help the workingman. The responsibility for the failure of the Church, where there is failure, rests on both the Church and the working man. May God reveal in His good time where it chiefly rests. In the Bishop's own diocese there were five congregations entirely of workingmen, and every effort has been made to reach and be of real help to them. Four new churches had been built in recent years.

He cited one church and congregation in his Diocese, where, though a large work was carried on, no one was paid except the clergyman. The organist is a volunteer, the organ-blower and bell ringer give their services. Twice a week devoted women of the congregation assemble to sweep the building. Fuel is provided by members of the congregation and cut by volunteers. He always visited the Church with great joy and satisfaction. Confirmations were frequent and large numbers of candidates ordained. His see city was a factory city. Great establishments were in operation there, and several churches have been built for the new population of skilled operators from England, who brought with them a strong appreciation of the noble Church of their home-land. The clergy in that town were not open to the charge of courting the rich and neglecting the poor. And all the Church's privileges are measured out there as in the Old Land where the Church stands for God's truth and as the guardian of His poor.

English people have to learn here our dependence on voluntary offerings of the congregation, and this is not easy to receive and understand and act upon at once. In new churches the idea comes slowly. "John Bull, when set in a large room like our Dominion, is notorious for grumbling." The burden of supporting the Church is made as easy for him as possible. When once understood, the Church's position is appreciated and people from England flock to her services, once the first difficulties of citizenship have passed away. This was, in brief, what he had to say about the workingman and the Church, their relation to each other. "We throw open to them freely the doors of God's house and bid them remember that the house is a house of prayer for all people." He hoped that very soon problems, if they were such, in this relationship would have passed away for good.

Trades unions were referred to, and their rights commented on. The speaker thought that the workingman, however, has no right to deprive his brother workman by saying he should work for so many hours or that he should not take the wages he wished. Why should there be such compulsion about unionism? It is on this account that there is so much complaint about it. As carried out in Canada and the United States it is an intolerable tyranny. Surely all workingmen, union or otherwise, possess equal rights. How dare certain union men say: "You shall not do so-and-so, you shall not work for less than so much, or more than so many hours." We all knew the violence to which the non-union man was exposed. The hospital frequently revealed it. He had seen in his home city the street car system paralyzed for months, cars stoned and ruined, and so much bitterness aroused that the city corporation had to ask for military protection. This made the problem very terrible, almost beyond the control of law.

Government and law should remedy such a condition of things. Only in such a way could such condition be abolished. Public interests are at stake; their business impeded; their limbs and lives endan-

gered. Only thus could unionism and non-unionism and the wrongs of an innocent public be adjusted.

He hoped we were approaching a time when problems between nations would be settled by a peace commission instead of "the bloody arbitrament of the sword." Surely some such principle could be the case in time between unions and the public, and hasten the time when we should all "fear God, honor the King, and love the brotherhood."



RIGHT REV. THE HON. A. F. WINNINGTON-INGRAM, M.A., D.D., LL.D. *
Lord Bishop of London

THE BISHOP OF LONDON: "Brothers and sisters," he began, as he spoke of the address of the Bishop of Niagara, "I can parallel his experience in every part of England and every part of London." Somehow or other, however, when they sent men to Parliament they hadn't, so far, sent churchmen. There was failure to that extent. The question was: "What did they mean?" Was their ideal not the ideal of the New Testament after all? Every child of God should have a chance, and the demand for equality of opportunity is a natural demand." They ask what God wants them to have. "Is that not both the teaching of the Church and the design of God?"

They ask for the children, that the poorest lads everywhere should have the opportunity of reaching to the highest place in the country. In no religious body could it be said that so many successive heads had come from the working classes as in the great Church he represented. For 1300 years many Archbishops of Canterbury had belonged to the working classes.

In his own experience, in East London, at the Oxford House for nine years, his blood would frequently be aroused at the conditions encountered, many families living in one house, with rooms fit only for dogs. He cited many cases in his own large experience of the need of the very necessities of life in the East End of London and asked: "Can we wonder that sometimes people who have to live under these conditions are bitter, and rail against the Church?"

The problem of boy-labor was then mentioned. Boys who worked as telegraph messengers or at similar occupations up to seventeen years of age and then went to swell the ranks of the unemployed on account of not having a trade. The Socialists are recruited from their ranks.

He called Canada the land of promise. Printers receive 44 shillings per week, as compared with 38 in England. Other trades were mentioned. Here there was room to breathe and live in a vast country with only seven millions of people and room for 100,000,000. Children here, even in cities, are rosy-cheeked and happy. There were more holidays here than in England, more time to read, a better feeling between employees and employer. Canada seemed to him to have solved half the problems confronting people in England. However, there was much to be done even here, even in Halifax.

There was room for industries here in this city, and he would make this fact known to possessors of capital on his return to England.

"Should you not have in Canada labor exchanges better organized than you have?" he asked, "Men might then be drafted to places where they were wanted."

How often Englishmen are disliked here! "But," he said, "in England we only want to know what is wrong to remedy it." There should be some system, some more organization, some more mutual trust between England and Canada. This should be an Englishman's land. Thousands should be here.

He deprecated such expression as "Englishmen not wanted here." You make a great mistake if you think the Old Land is played out," The Bishop went on to speak of the third-class immigrant, and hoped that better arrangements might be made in caring for them on the passage.

"Is there not," said he, "a great deal of cant in speaking of the workingman as if he were different from any other man?" We are all exactly the same; there is no difference between a Bishop and any other workingman. We are all men of the same passions and difficulties, subject to the same temptations. The workingman's problem it with himself; it is so with every workingman.

The problem about ourselves. "What is your difficulty?" he asked. "Unless the workingman, the clergyman, all men are seeking to meet their own problems, there is no future for this country. You yourselves, what do you think? Are you yielding to temptation, drink, passion, whatever it may be?"

Every man is a workingman, and his problem cannot be solved without God. Workingman, indeed! Every man has an immortal soul, which came from God, and will return to Him. This Congress said to everyone: "Come back to God." Don't speak about the problem of the workingman as apart from your own problems. Seek their solution in prayer. "As the fin of the fish demands the water, and the wing of the bird requires the air, so the soul of man is fitted for prayer, and in prayer finds its element. Bend those knees of yours when you return to your homes."

The Bishop referred to others than Anglicans and hoped the Congress to which they came in their trusting way for help and suggestion would do good. Not in any spirit of proselytizing, but merely stating a truth, the Anglican Church's prayers were, he said, not with the breaths of ten thousand saints, her sacraments were the kiss of God.

The problem of the child in the home, the child of the workingman of any man was referred to in a few words as they asked for room to live, room to breathe, above all to face the problems of themselves and of their children. In this way Canada might look forward to the coming of the new Heaven and the new Earth.

THE CHAIRMAN then thanked the two speakers for their timely and helpful words. He said he felt himself, and he knew all felt there had been a misunderstanding between the Church and the workingman in the past, but that this misunderstanding was being dissipated by many noble lives devoted to the great cause, and he hoped that process of dissipation would go on and on to the perfect day.

The Evangelization of the World.

AGENTS AND INSTRUMENTS: MEN AND WOMEN.

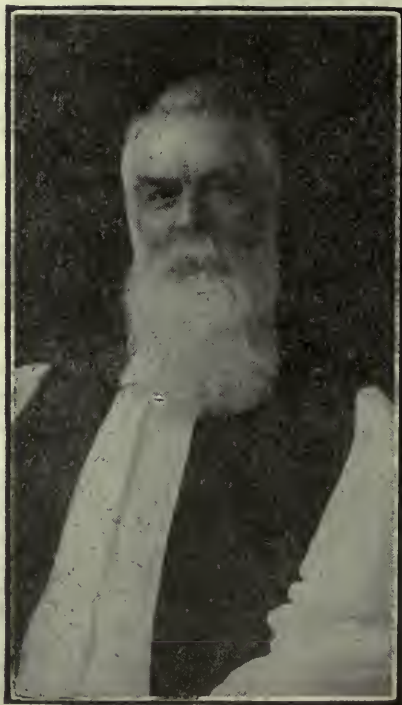
(Section B.—Tuesday, Sept. 6, 10 a.m.)

Chairman—The Right Rev. William D. Reeve, D.D., assistant Bishop of Toronto, Toronto, Ont.

- Speakers: 1. Rev. Phillip M. Rhineland, M.A., Professor of Missions in Protestant Theological School, Cambridge, Mass.
2. Mrs. Willoughby Cummings, Editor of the "Leaflet," of the Woman's Auxiliary to the Missionary Society of the Church of England in Canada, Toronto, Ont.

REV. PROF. PHILIP M. RHINELANDER:

"The Evangelization of the World" is, I think, an unhappy phrase for us to use, especially in these days, if we would make clear to ourselves and others the Church's true missionary aim.



RIGHT REV. W. D. REEVE, D. D.,
Assistant Bishop of Toronto

It has gained, I know, wide popularity. It has served as the inspiring watchword of one of the most notable missionary movements in recent years. But I think it has won its way more by its breadth, than by its depth, of meaning. It recognizes that "the field is the world," and that means much. It recognizes also that the Gospel, if true at all, is true for all, and that means even more. The phrase undoubtedly has a splendid note of breadth.

But, on the other hand, it has little depth. It arrests attention. It calls to sacrifice and service. It enlists recruits. But it stops short with the preliminaries. It hints nothing either as to message or to method. A Gospel is to be given, and given to the world. The stress falls on the world, and on the giving; not on the gift. There are in the world just so many individuals as yet unreached, that is, unevangelized. If there should be just so many volunteers, then the world could be evangelized in just so many years. That is the characteristic atmosphere of thought which the phrase both betokens and creates; an atmosphere, I admit, full of noble aspiration, but at the same time a little arithmetical. "My son, wherefore wouldst thou run, seeing thou hast no tidings ready?" We have lately been reminded that this old question fits readily into a missionary context. I think it would be possible to find among the ardent believers in "Evangelization" some at least whom modern Joabs would have even more completely at their mercy than David's captain had Ahimaaz. Here then lies the weakness of the phrase. It defines the Missionary problem of the Church in terms of breadth rather than depth; of quantity rather than quality.

I may seem to be quarrelling merely with a phrase. But it is more than that. Words are always sacraments of thought. The phrase is a sign of the faith behind the phrase. It is more than a sign, for, like a sacrament, it conveys that which it signifies. It creates an atmosphere in which faith is born and shaped according to the nature of that which brings it forth. This is the really serious thing; not that the phrase "The Evangelization of the World" is used to express the aim of missionary work, but that the phrase easily comes to represent the faith of those who use it, all the missionary faith they have. You will find, I think, many professing missionary Christians whose theory of missionary duty, and whose programme of missionary work, stop when the phrase stops. Given a world evangelized and they can imagine little else of a really missionary character waiting to be done.

This surely is a most disabling error. To regard the Gospel of the grace of God, the Gospel of the kingdom, in a word, the Gospel of the Incarnation, as consisting chiefly in "a message" as something which can be "given" or "communicated" in words even the most inspired, in books even the most sacred, in doctrines even the most surely believed, is implicitly at least, to deny its very heart. And yet just this is likely, I think, to be or to become the working faith (and I suppose the faith that works is the only faith that lives) of those whose missionary watchword is the "Evangelization of the World."

If the phrase is thus inadequate to express the ultimate ideal of Christian missions, it fails equally as a call to the pressing duty of the moment. It is misleading, yes, it is fundamentally untrue to fact, to suggest that the cry of the unreached and unconverted, is the only cry, or even the chief cry, which strikes the ears of those attentive to God's will. Modern missions, as we call them, are now older than a century. They have had marvellous results. These results, gained almost equally in every continent, not only play their part in the present problem of the mission field, but they make that problem what it is. We have long since passed the preliminary period. We are well within the second stage. Extension is neither the only, nor the chief, work on our hands. Intensive work is now the key to the position, the next move in missionary strategy. Evangelization in its simplest sense of announcing, proclaiming, arresting, converting, must indeed go on unceasingly, but the edification of the evangelized is the crux of success or failure in every field. A contract is, after all, only a paper promise of performance; an advertisement only a notice that goods are ready for delivery; initiation into a society only a certificate of privileges to be enjoyed. The flesh and blood realities of our duty in our spiritual commerce with God's new-made children are to be found in the performance of our Christian contracts, the sharing of our Christian privilege, the creation and sustaining of a common Christian life. These were, or should have been, the very objects which took us to their shores. Their realization is offered to us now after long years of patient prayer and steady sacrifice. The foreign fields which we have ploughed and planted, are now by God's mercy, ripe unto the harvest. Reaping that harvest, we shall be a thousand-fold enabled to enlarge the limits of the fields already occupied. Neglectful or impotent in our present and our greater stewardship, what use or profit or reward is there in leaving behind us still more impressive monuments of failure.

So far I have been chiefly destructive. Now for the constructive side. I have been quarrelling with a phrase as expressing an inadequate ideal and suggesting a misleading policy. What have I to substitute? Well, as a competing, or rather a completing, watchword, I would suggest "The Edification of the Church," or, if you prefer it, "The Building of the Body." That phrase, and, so far as I can see, that phrase alone, will stand the test which we are rightly ready to accept; the test, I mean, of Bible usage, which represents and records Apostolic teaching. "The Building of the Body"—there in five words is St. Paul's persistent, dominating aim. There is the key to his missionary teaching. There is his understanding of Apostleship. There is his ruling principle of missionary policy. The Gospel, the real Evangel, for him, as for all who learned it from the lips of Jesus Christ, and were entrusted by Him with its propagation, was no mere "letter" which can but "kill" man in his sinfulness, but the Spirit which "gives life" even to the dead. It was not in word, but in power. It was not a system of ideas, but a new spring of communicated life. It was built, not upon what Jesus the Prophet of Nazareth of Galilee had said or done in those brief, perplexing, fateful weeks of earthly

ministry, but upon the living Person and by the living Spirit, of Him who had "ascended far above all heavens" for this very purpose, "that He might fill all things." The Gospel as they knew, and taught, and spread it, was, in a word, what Christ gave the world at Pentecost.

And more than this, the gift of this new life in Christ was given as a corporate, not as an individual, possession. Else it could not be verily of God, for God is social. Nor could it be verily for man, for man, made in God's image, is social too. It was the Gospel of a kingdom, a society, a church. It was a life present in, possible for, nothing less than a regenerate society. It was in very fact the reality of a Spirit-bearing Body upon earth. In that body lay potentially, not merely the verbal and intellectual, but the actual and vital, salvation of humanity. God's creative spirit, now incorporated in the social life of men, was seen to be, was to be proved as being, the Spirit of a universal fellowship. Here was the seed, the leaven, the living water, of which the Master had spoken in His parables. The seed had but to grow, and the whole race would find itself growing up with it into organic unity in the life and love of God. The leaven had but to spread, and the whole stagnant, sullen mass of human kind would find itself transformed into a quickened, throbbing, interdependent brotherhood. The fountain had but to find channels for itself, and, even to the ends of the earth, it would cleanse from selfishness, which is the only sin, and make man with man as purely loving as God is in Himself.

"The Building of the Body"—there is the Apostolic missionary watchword. Evangelize all men everywhere. Lay hold on Jew, Greek, Scythian, barbarian, bond and free. Not only is there room for all, there is instant need of all. But all are needed, not for their own sake, but "for the Body's sake which is the Church." They are not to be ministered unto, but to minister. They are to be in the Body for the Body's sake, that it may grow by taking up into its unity each diverse strain, each differing gift, each racial discipline. So God, through the Church, will bring ever nearer the one divine event, the consummation of the end, when we shall all come, in unity of faith and knowledge, "unto one full-grown man, unto the measure of the stature of the fulness of Christ."

Here then we seem to have a form of words which does indeed express the fulness of our missionary aim, and to do justice to our great God-given task. No less it is immediately valid as a practical policy for present needs. When stones have been cut out of the quarries they are ready for the builder. No building is possible until the stones are cut. Quite true, but why cut at all unless you build? Build up the Body then with all these living stones in China, Japan, India, Africa, the Islands of the Sea. All the separate piles are to go into one single building, or else all fails and falls. The very point of all is unity, the very meaning of salvation, brotherhood.

Now here is more than a figurative mysticism. Here, if I may use the phrase, is the really practical politics of Christian missions. Men talk much of "Native Churches." Their founding, strengthening, self-support, and freedom, is to crown the missionary's task, and (by a strange perversity of view) to end it as it crowns it. But, if in the New Testament we really have the mind of Christ, there lurks grave danger in that plural number: "Churches." For, to build up the Body of our Lord throughout the world means precisely, not to make many native churches, but to make the one church native everywhere. Any body, even the Body of Christ, may be short or shorn of limbs. But there cannot be, either in earth or heaven, more than one Body of one Christ. Any fellowship, even the Communion of the Holy Spirit, may be unrealized, but there cannot possibly be more than one universal fellowship. Let us think long enough and straight enough to grasp at least the essential nature of the business we have in hand. It is the Body of Christ we have to build, and it needs all of humanity to build it, each race yielding up its peculiar treasure to the common stock, each nation discharging its special function in the common life, each linked to each, and each, in that linkage, finding its own life by losing it, each needing all, and all depending upon each, now and increasingly for ever. Unity is not merely one out of many of the Spirit's fruits; it is the Spirit's very Self. Fellowship is not merely a desirable adjunct of good Christian living; it is the Spirit's very Self. Fellowship is not merely a desirable adjunct of good Christian living; it is the Christian life itself. The Church does not exist to preach the Gospel; the Gospel is preached that the Church may be edified, that the Body may be built.

"Agents and Instruments: Men and Women," that is my subject, and I have hardly reached it, save in the sense perhaps that to me, at least, the missionary ideal and the missionary programme which I have sketched seem to press upon the Church at home a greater and more exacting need of volunteers than any others which I might have laid before you. "A greater, and a more exacting need." Let me dwell briefly on each adjective.

A greater need. The measure of greatness is, I suppose, nearness to the heart of things. What can bring man nearer to the heart of God than partnership in this work of building up His Body in the world? I know that "one plants, and another waters," and that there is no favoritism or distinction with the Master among His faithful servants. But where one has leaped forward in the past to the work of pioneering, shall not men in these days answer to the newer call for builders? This is a time of what are called "world-movements." Men are aware of one another, and conscious of themselves, as never in the past. Nearly the whole of our race is stirring, restless, resolved, expectant. The settlements and distributions of the coming age will be upon an hitherto unimagined scale. All this spells a crisis of missionary faith if we would gain the vision of the one, as we shall need the uttermost of missionary sacrifice if we would meet the other. The missionary movement meet for our times must be itself world-wide, not only in the sense that our desire and love go out to each

man and woman in the world, but that our Gospel is known and shown to be the Gospel of the Whole, and for the Whole, a Gospel that must remain unrealized till the Whole has taken it and worked it out. It seems as if the very stones were crying out to us. Commerce and politics, literature and art, science and philosophy, all the ways and works of this century, so wonderful even in its youth, tell us the need, call to our faith, that the Body of the Christ must be built up, that the Fellowship of the Holy Spirit must be realized, that the human race must now at last come into its unity. Here surely is an insistence of demand, a gloriously ringing challenge that should melt and move those who let less compelling visions pass them by unheeded.

And not only is it greater, this call to service which comes to us as we recall the meaning of our Gospel and note the signs of our times; it is more exacting too. Here is no work for immature children, half-grown in the faith, taking their first hesitating steps. One more lamb added to the flock does not decrease the work of shepherding. One more stone added to the pile does not lessen the labours of the builder. When strong meat is required, those who have only milk to offer cannot greatly help. Doubtless there is no gift too small for rich acceptance, no will so weak that it may not co-operate, no service too humble to be unnecessary. "There is no waste in the great household wherein we serve." But the overwhelming missionary need of every country in the world is for our very best; for our clearest minds, our brave hearts, our most indomitable wills. For the work immediately upon us in this generation is, not for the instilling of first principles, but the declaring of the whole counsel of God; not the speaking in parables, but the communicating of the mysteries of the Kingdom; not merely the converting of the sinners, but also the edifying of the saints; not simply the evangelizing of the world, but the building of the Body. Would that the Church at home—our Church especially in our homes—would understand it. Would that, not only the ordained Messengers, Watchmen, and Stewards of Christ's Flock, but parents and teachers, masters and governors as well, wherever they see promise and power, fairness and fitness, graces and gifts, among those within their influence, or under their authority, would bear their witness for God and human brotherhood, for Christ and His embodied Spirit. "Thou hast come into thy kingdom for such a time as this. Go build up the Body of thy Lord. Go, and the Lord be with thee."

MRS. WILLLOUGHBY CUMMINGS, speaking on "The Cry of the Women," said:

When one stands for the first time before an immense historical painting, such as those great scenes depicted on the walls at Versailles, one's mind is confused with the multiplicity of detail, and the true prospective cannot be gained until one views the canvas from a greater distance, when the pith and heart, as it were, of the story is gradually unfolded.

This is often true, also, of experiences in one's life, the true prospective is not gained when events are too near at hand. This was particularly true of the great Pan-Anglican Congress.

The multitude of people in attendance, from all parts of the world, especially at the great evening meetings in the Albert Hall; the wonderful services; the magnitude, importance, and variety of the problems discussed; the earnestness of the appeals that were heard, made it a most difficult matter to sum up, or focus, as it were, the impressions that would effect one's future course of thought and action.



MRS. WILLOUGHBY CUMMINGS

Perhaps, however, the three words that would best express the message of the Congress to the Church throughout the world are the words "Humility," "Thankfulness," "Service," for these ran, like a thread of gold, through every session, indeed, one might almost say through every address that was made.

It is of the third of these—Service—that I want to speak briefly this morning, the service of women for women in non-Christian lands, for the awful need of this was impressed upon us again and again, until it seemed as if the cry of these women rang out above all the other tones of that great Congress, uttered for them by native and

foreign Bishops, by Missionaries, both men and women, from all parts of Africa, from China, from Japan, from India, and from the isles of the sea.

We have known and realized for many years that only women can reach the greater number of women in India, and the Church has generally come to regard this as a woman's question, and has left it for the most part to be solved by the Women's missionary societies. It was in the nature of a surprise, and somewhat of a shock to many of us when we heard from all the mission fields that this is not a women's question only, but that it concerns quite as much the men of the Church, and is a question of so great importance that it must of necessity be studied in a much more statesmanlike way by both the men and women together, for upon its solution really depends the whole success or failure of missionary effort throughout the world, for, as more than one speaker pointed out, Tennyson's words: "The women's cause is man's, they rise or sink together," is absolutely true of the work for the Kingdom in non-Christian lands.

Hear the cry as it came from Africa. Archdeacon Mellville Jones, of West Equatorial Africa, speaking of the large congregations of men, with few women attending, said: "The greatest difficulty the missionaries have to face is 'How shall we reach the women,' for unless the women converts are at least equal in number to the male, the question arises how to find them Christian wives in a country where celibacy is practically unknown. Irregular marriages between Christians and non-Christians must prevent the setting up of Christian homes, which are the spring of a nation's well-being, and it must be an untold loss to the rising generation."

This work of reaching the women must be done by women. In the case of men native workers can do work under the direction of foreign missionaries, but with the women the case is different, from the fact that no native woman remains unmarried after she comes of age, and then is wholly occupied with the affairs of her household, so that except for the short time between leaving the mission school and marriage it is most difficult to get native women for Biblewomen. Not only so, women missionaries are necessary to build up the native women converts in the Christian faith. For generations the minds of the women of heathen Africa have been suppressed and left no scope, and they cannot rise at a bound to the liberty of the Christian faith. There is no word in their native languages for "home," and yet the greatest need in that heathen land is the making of Christian homes.

In East Africa a native woman's life is worse than slavery. Each man has four or five wives. The wife is regarded simply as a chattel, and a man's importance is measured by the number of wives he has.

All this is changed by Christianity, as has been seen in Uganda, and when a man has been taught and has become a Christian he wants a wife that has been taught also, and he is gradually learning to give her her true position as the mistress of her home, even going so far as to eat with her.

The greatest need, then, is for very many more women missionaries to help in the work of making the home and the life of the native Christian woman beautiful and holy, for it must be the work of women missionaries to do this.

Miss Robinson, of Uganda, said at the Pan-Anglican Congress: "By winning the women we are winning the men."

The cry of the women came also from China. Think of the wonderful changes being wrought there. Think of the extraordinary nature of the present awakening of China. Think of the doing away with customs centuries old, and as sacred to the people as a religion, footbinding, for example.

Except in the mission schools there was no education for the women a few years ago, and now there is a great demand for it, especially among the wealthy. Mandarins send their wives to the mission schools that they may be taught, although they know that they will be taught Christianity at the same time. Separation, seclusion, degradation used to point to a low conception of womanhood. Their shut-in lives were given to frivolity and aimlessness. Now there is the great danger that education without religion will become general, and could the number of mission schools be greatly increased this would indeed mean great things. Woman missionaries are needed in China as never before, not only for the sake of the women, but, as in Africa, for the building of strong Christian characters, and for the upbuilding of Christian homes. The customs of the country make it obligatory that this work shall be done by women, and the doing of it means the spread of the Kingdom of Christ in China.

In his address at the Congress the Rev. G. S. Mosher, of the Diocese of Hankow, said: "One of the most pitious things to a Christian man or woman in a heathen land is the position of women; and yet it is the thing that requires the least conscious and special effort to alter, for the fact that it must, and inevitably does, disappear as Christian teaching advances."

Missionaries also voiced the cry of the women in Japan. "The making of Christian wives means the making of Christian Homes, and without these the work among the men will certainly fall away," said one of these messengers.

To reach the women means a matter of much time and patience on the part of women missionaries, for they must be reached chiefly by visits in their homes, and all the details of the wearisome, and, to us, foolish etiquette, must be carefully observed if influence is to be gained. On this account it is seldom possible to make more than two or three visits in an afternoon. This is a time of transition, and men and women are giving up their old religions and know not what to believe. Schools and hostels give the women missionaries the great opportunity of getting into close touch with the students, and in no country does personal influence count for more than in Japan.

Owing to the feudal system, submission to authority is the rule of life, and the family, not the individual, is the chief consideration in their minds. This makes it very hard for any one to come forward

definitely as a Christian, without the consent of the family, and especially so, for women. Christians are too commonly suspected of disloyalty, want of patriotism, and disrespect to parents and ancestors.

It is interesting to note the position held by the women in Japan before the days of Buddhism, or Confucianism, for then they took an important part in public life as rulers, warriors, and writers, and such was the confidence placed in their powers of observation and judgment that when the Buddhist doctrine was first preached in Japan three women were sent to India to investigate the new religion. But Buddhism and Confucianism soon degraded the position of women, until, during the feudal period, the women learned only some of the domestic arts, and unreasoning obedience to husband and sons.

A change came, when in 1872, the Education Code ordered that education was to be so diffused that there must be no ignorant person in the Empire, and elementary education was obligatory for girls as well as boys. The Japan Women's University is now attended by over 1500 pupils, but unfortunately the training is wholly without religion. Mission schools are desired, and are well attended, and their number ought to be vastly increased. In the whole Province of Echigo, for which the Church in Canada is responsible, one man is working alone among three million people, and there is no woman missionary to help him.

The cry from India was heard from many lips. Dr. Lefroy, Bishop of Lahore, at one of the great evening meetings in the Albert Hall, said that he made his appeal for India "in the name of Womanhood, Motherhood, and Home."

The awfulness of child-marriage, and of child widowhood, and the still more horrible story of the Temple Children are so familiar to us that there is a danger of the very familiarity making us grow callous. In most of the native languages, if not in all, there is no word for "home." Where the women of the country live apart there can be no true home life, no confiding sympathy between husband and wife and children. The woman must not eat in the presence of her husband, her sole duty being to care for him, and to serve him as a god. The effect of this system is that the men are retarded and kept back in their aspirations for reform and progress and by the very women they have enslaved, and in at least 90 cases out of 100 the women are quite content with their status, and have no realization of their own degradation.

Mahomedan and Hindu women have deep religious instincts, and are, by nature, intensely conservative. In countless cases the tearful pleading of wife or mother has kept back the husband or son from following Christ. If, therefore, the cause of Christ is to triumph in India the women must first be won.

Deaconess Ellen Goren, of North India, said: "Win the women of India and you win the men," and Canon Margeschis, of South India, said: "The missionary's chief anxiety is to influence the women of new converts. If the men attend the services and instructions regularly without the women, it may generally be taken for granted that the congregation will languish and fall away."

But does all this concern us in Canada? Yes, surely. Are we not members of the Church of Christ as much as are our fellow Churchmen and Church-women in Great Britain or in the United States? Have we not been enrolled as Christ's faithful soldiers and servants, and are we not pledged to fight under his banner wherever His enemies may be? We have, moreover, the responsibility of our two fields in non-Christian lands, for in Honan and in two Provinces of Japan, there are several million people to whom we have promised to take the Gospel. If we fail there is no one else to do it.

True, we have made a beginning. To meet this pressing need of which I have been speaking, the Church has sent, (counting the wives of the missionaries), 6 women to China, 3 to Africa, 1 to South America, 2 to India, 6 to Japan, but what proportion does that bear to the womanhood of the Church at home? Not even one woman for each of our Dioceses here in Canada.

When we sent our soldiers to South Africa to fight the battles of the Empire we did not send them by twos and threes. Surely our loyalty to the country is not greater than our loyalty to the King of Kings. And yet "deeds speak."

It must be remembered, then, that this is not a question for the Woman's Auxiliary to solve alone. The whole Church must take it up if anything adequate is to be done.

1st.—There must be a realization of the fact that upon the work of women missionaries among the women of non-Christian lands depends the whole future, humanly speaking, of missionary effort, not only among the heathen, but among the converts also, for only women can prepare for baptism, only women can help to build the women up in the Faith, and all pastoral visiting must be done by women.

2nd.—The need, therefore, for women missionaries must be made known, and from every pulpit the appeal to women, coupled with the prayer that the appeal may be answered, should be heard constantly. Parents must be urged to speak of this to their sons and daughters, and they must themselves be willing to let them go, and feel that it is a noble thing to have one of their own at the front.

3rd.—Adequate arrangements must be made in the various parts of the Dominion for the proper training and equipment of women missionaries, and special attention should be paid to acquiring a knowledge of the ways of thought, the customs, and the conditions of the people in the field to which they are to be sent.

Does this seem impossible for us? Surely not, if we have faith, and we mean to obey our marching orders. If the workers are provided God will put it into the hearts of His people to give the means—that I firmly believe.

Did I say it was the cry of the women that we heard uttered for them by the workers from the front? Should I not rather have said it was the personal call of the Lord Jesus Christ Himself to each individual soul, and therefore, is it not our individual business to respond to the call in some way?

VOLUNTEER SPEAKERS.

RIGHT REV. CHARLES H. BRENT, D.D., Bishop in the Phillippine Islands:

He wished, he said, to emphasize what has been said as to the need of women workers to give of their best to the women of India, China, Japan and "the islands of the sea." Speaking out of the abundance of his own experience Bishop Brent referred to the conservatism and excessive shyness characteristic especially of pagan women and girls. He had found in his country that while something could be done with the men and boys, the women and girls were terribly shy and difficult to turn from old customs.

The boys are intelligent—in some cases brilliant, but the sad thing is that boys that had gone back after having had splendid Christian training, were all lost to the Church, because no Christian wives could be found for them when the time came for them to marry.

He gave what he truly designated as a "potent illustration." This, however, as had been said, is not exclusively a work for women, "all honor to the women."

"Women can make of men what they will. Use your power that the nation may be proud of its manhood," said the Bishop.

The Bishop said the native schools must be developed so that it may not be necessary to send boys and girls away for their education unless for post graduate courses. Our church educational system must be on the par with the best. . . . "In missionary work we must face the fact that we must have the best or we must quit."

REV. LYMAN P. POWELL, Northampton, Mass., referred to Smith college with 1600 girl students, at Northampton, and showed how rectors of churches in a town with a large girls' school of this kind are particularly fitted to assist in the solution of the great problem to which Mrs. Cummings had referred.

MRS. H. P. PLUMPTRE, Toronto: She wished to speak of the phrase which Prof. Rhinelauder had criticised. She wished to speak from another point of view. The phrase is a war-cry—one cannot use his constitution as a catch word. The Students Volunteer Movement has given the phrase—the Evangelization of the Word—to the Church. That movement did not attempt to draw a constitution or creed. It was not used to denote the constituency, but to awaken enthusiasm. It seemed to be well and admirably fitted for its purpose.

The Chairman, in bringing the meeting to a close, spoke briefly of the Mission Work in the far north, and of the native workers whose eloquence, he said, had often thrilled him and made him proud of the Church's work.

AGENTS AND INSTRUMENTS: FINANCE.

(Section B.—Tuesday, Sept. 6th—11.30 a.m.)

Chairman—The Right Rev. Frederick Courtney, formerly Bishop of Nova Scotia; Rector of St. James' Church, New York.

Speakers: 1. R. W. Allin, Esq., M.A., Secretary Laymen's Missionary Movement, Church of England in Canada, Toronto, Ont.

2. The Right Rev. William Lawrence, D.D., LL.D., Bishop of Massachusetts, Boston, Mass.

R. W. ALLIN:

In the study of any department of finance there are two phases of the subject to be considered, viz: revenue and expenditure, and it is with the former of these, as applied to the work of Missions, that I propose to deal particularly.



R. W. ALLEN

We are told by scientists that there are two great forces in the world known as centrifugal and centripetal and that by means of the opposition existing between these two, the different parts of the universe are kept in place. The happy medium is not the result of inactivity, but of conflict. In our Church life we discern certain clearly defined tendencies here and there towards independence, some of which are known as parochialism, or diocesanism, or provincialism; while on the other hand there is at present a marked tendency, in Canada at any rate, towards centralization. It is, moreover, a noticeable fact that this tendency towards centralization is the accompaniment of an increase in missionary zeal, or in the desire to extend the Church of Christ beyond its present bounds. One naturally looks for an explanation of this. The fuller realization of the responsibility of the Church for the extension of the Kingdom of Christ throughout the

world and of the necessity of maintaining a strong base of operations at home, has certainly much to do with it, but there is little doubt that one of the strongest forces at work in this direction, is the financial.

In every department of human activity there is a happy medium between entire independence of its several parts on the one hand, and over-centralization on the other; but it is natural that some departments should demand a higher degree of centralization than others. An educational system, for example, requires greater elasticity than a financial, and in the past this elasticity, coupled with indifference regarding the corporate life of the Church, has tended to produce disintegration of its finances; while at the present time the demand for a greater degree of centralization in its finances is largely responsible, I take it, for the tendency to centralize the educational work of the Church as well, the two being closely united. I do not mean to imply that the financial work of the Church should be entirely divorced from the educational, but I do think that there should be a greater degree of separation between the two than exists at present, and that the distinction between them should be more clearly recognized.

In producing and maintaining this happy medium in our missionary finances, as indeed in all Church finances, there are three main forces to be considered, viz: Co-operation, Consolidation and Conservation..

Co-operation.—The day of securing funds for the missionary work of the Church by tales of hair-breadth escapes is almost, if not quite, gone; and we are beginning to realize that the principles of finance that apply to secular enterprises apply also in the main to religious enterprises. We need more education and more system, but we need also a clearer conception of the great principle of Co-operation. Co-operation is one of the first essentials of progress. The Church that prospers financially is not one that is bolstered up with endowments or one whose financial burdens rest on its clergy alone; but it is one that is supported by the free-will offerings of all its members, and in which there is a recognition on the part of its laymen of their responsibility to God as stewards of their possessions and of their responsibility to the Church as co-labourers with the clergy, in the extension as well as in the disciplinary work of the Church. The teaching of these fundamental truths must come first, and it is the duty of the clergy to see that instruction is given regarding them. The clergy are set apart for the work of leaders and spiritual advisers and not to be financial agents, and if they are to do their work properly they must be relieved in the main of the financial responsibilities of the Church. The work of securing and of caring for the funds that are needed should rest largely with the laity, but always with the understanding on the part of both clergy and laity that there must be the utmost harmony and co-operation. Nor should the co-operation end here, but should include old and young, rich and poor, as well as every organization within the Church that has a share in its missionary work. The desire on the part of

such organizations to control their own missionary finances tends to disintegrate and weaken the work of the Church as a whole.

Consolidation.—Consolidation is but another phase of the work and is implied in what has already been said. There is a danger in any consolidation of funds for religious objects of interfering with the source of supply, but such need not be the result, if the consolidation that takes place be one of machinery rather than one of objects for support. I do not mean that diversity of objects should be encouraged, as that is certainly not desirable, but nothing should be done that would in any way seem to interfere with the right of a contributor to give to whatever object he may desire. The assuming of responsibility for the support of a special missionary or some definite part of the work tends to consolidate the work in a parish. This system is adopted very generally by the Presbyterian Church in Canada and, while it does not appeal to the highest motive, there is much to be said in its favor. Whether the objects towards which contributions are made be consolidated or not, it is certain that consolidation of the financial machinery of the parish, and of the Church in Canada as a whole, is most desirable. Many parishes have already taken steps in this direction and there are certain features that experience so far has shown to be desirable.

Finance Committee or Board of Finance.—The first of these is the finance committee. The time-honoured committee of management, consisting of rector and two wardens, is a relic of past ages, and is utterly inadequate to meet the demands of the present. It is in no sense a consolidation of the different forces in the modern parish, and when one considers that in the vast majority of parishes the wardens confine their energies to purely local finances and make no attempt to increase the revenue beyond what is demanded by purely local needs, not even including the Sunday School, he realizes the necessity of changing this system if the Church is ever to do her full work. The tendency in many places is to create additional machinery without at the same time uniting these new forces with one another and with what already exists. This, of course, means disintegration, over-lapping, and waste. What is needed is something that will preserve freedom of action on the part of the various organizations and at the same time will promote harmony and unity and will produce the greatest amount of result with the smallest expenditure of energy. There should, moreover, be a placing of definite responsibility, for not only parochial, but also extra-parochial objects, upon definite individuals. The finance committee is the outcome of efforts in this direction. I shall indicate merely the general features of its organization. It should be appointed at the annual parish meeting and have on it at least one representative from every organization that is contributing regularly to the parish funds, parochial or extra-parochial. It should be made responsible for the raising and disbursing of all such funds, and in order to make its work more definite, it should consist of sub-committees, each having charge of a definite part of the work, one of which would be the missionary committee. There is a tendency at the present time,

in some quarters, to push the missionary end of the work on independent lines, but I am firmly of the opinion, that although the extension work of the Church has been sadly neglected in the past, and the amount we spend on our local work is unreasonably large in proportion to what we give to work outside, yet the welfare of the Church Catholic demands that we harmonize the different phases of its activity and educate its members regarding the true principles of giving. No system of missionary finance can afford to isolate itself from the other financial interests of the Church, or it is bound to suffer sooner or later.

Weekly Giving.—Accompanying the appointment of a finance committee, naturally goes the adoption of a simple, and at the same time adequate system of raising the money. The choice of the system is too often decided by secondary considerations and the real meaning and purpose of the gift are lost sight of. An act of giving if done in the right spirit is an act of worship, and if done in the wrong spirit it is an insult to God. It is the giver and not the material gift that He wants. The money is the medium of exchange by means of which we give ourselves to noble or ignoble purposes, and the use we make of it is, perhaps, the surest indication we have regarding the controlling power in our lives. The questions we should ask ourselves, therefore, in choosing a system should be:

- (a) Is it in accordance with the teaching of Scripture?
- (b) Does it cultivate the spirit of worship?
- (c) Does it take into account the needs of my neighbor as well as my own?
- (d) Will it enable us to secure the greatest possible spiritual blessing?

In short will it tend to develop the highest type of Christian character, "the one thing in the universe, so far as we know, which is of absolute worth?" Tested by such a standard there can be no doubt regarding the superiority of the system of weekly offering for both parochial and missionary objects. It is scriptural—"Upon the first day of the week let everyone of you lay by him in store as God hath prospered him," 1 Cor. xvi, 2, and "Thou shalt love thy neighbour as thyself," Matt. xix, 19; it is educative, business-like, and effective, and makes it possible for both old and young, rich and poor, to share in the work. It thus makes it possible for the Church to reap from this source a great spiritual blessing. In addition to this, system makes giving a pleasure and does away with those everlasting special appeals which are disliked quite as much by clergy as by laity and which so often are ineffectual. Moreover, the regular income that is possible from such a system means a big saving to the Mission funds in interest on overdrafts.

There have been objections raised to this system and one must admit that under certain unusual conditions such as in a fishing community, or in certain rural sections of the poorer parts of Canada, or even in certain wealthy city parishes, it does not seem practicable. That it can be worked to advantage in the average parish,

whether in city, town or country, has been proved by experience; and in every place where it has been given a fair trial, has revolutionized the giving. One of our prominent Anglican laymen has gone so far as to say that "only when we get all our people to adopt the scriptural method of giving weekly to all Church purposes, shall we get the giving on a satisfactory basis," and would include in this even pew rent, where "that relic of irreligion," as he calls it, remains. The objection is sometimes raised that it is not always an easy matter to have the correct amount of money when Sunday comes, but this objection is almost too childish to notice. It is a simple matter to prepare the envelopes in advance at a time when one has the necessary change. The real difficulty can often be traced to a certain unwillingness to part with the contribution until the last moment when it is generally made as small as possible.

Definite Objective.—Small contributions are, however, not always the result of a niggardly spirit on the part of the contributor, but very often of ignorance regarding the needs, and the lack of a definite objective. No man does his best in business or professional life, or in any other department of human activity, who has not a definite goal to aim at. This is necessary in order that he may concentrate his attention and consolidate his efforts. The same holds true of groups or communities of human beings, and our Missionary Boards have recognized the force of this in their system of apportionments. Every parish should make a careful study of its conditions at least once every year, take stock of the situation, as it were, and decide upon some definite financial objective for the coming year. It is not wise to place this too far above what has been reached in the past, still it is better to aim at a maximum than at a minimum. In any such objective, the missionary or extension work of the Church should receive at least as much consideration as the local work, and a definite proportion of the objective should be asked from the Sunday School and from each of the other parish organizations. Just as the needs and plans of a diocese should be related to those of the whole Church so that missionary dioceses may feel that it is their duty and privilege to give to, as well as to receive from the whole Church, so should the needs and plans of every parish and of every organization within a parish be linked on to the whole in some definite and tangible manner.

General Giving.—One of the weakest points in our present financial system is the small proportion of Church members who are regular contributors, not only to our missionary funds, but to all the funds of the Church. The number ranges from about ten per cent. to about sixty per cent. of the membership of the different congregations, which means not only that the Church is deprived of so much money, but that the majority of our Church members are depriving themselves of the blessing that is poured down upon the "cheerful giver." The loss in dollars and cents to the Church from this is by far the smallest loss, and a serious responsibility rests upon those of us who realize what this means to see that the indifferent are aroused and the ignorant instructed regarding the importance of this matter. A thorough and systematic effort should be made at

least once every year to secure the financial co-operation of every member of the Church in each parish, and parents should be urged to provide those of their children who are not earning for themselves, with a weekly contribution, no matter how small it may be. The work of education should begin in the Sunday School, if it has not been begun in the home before the child reaches the Sunday School. Circular letters from the rector or wardens or missionary committee may be found helpful as a means of providing information, but an absolutely essential feature of the work "is a house to house canvas of the whole membership of the Church for definite personal subscriptions to the work." We should not go in a timid manner or as beggars, but as the King's ambassadors, offering opportunity for membership with Him, appealing not to the petty, but to the heroic. No member of the Church, young or old, rich or poor, should be omitted. One of the surest means of defeating one's object is to be apologetic or half-hearted. We are told that optimism has been the secret of success in the lives of some of our greatest statesmen, and it is certainly a most important factor in success wherever found. As members of Christ we have no right to be otherwise than optimistic.

There are many other points that might be dealt with, if time would permit, under the heading of consolidation, such as the system of apportioning the financial objective of a parish among the individual members, or the system of assuming support of a missionary, already referred to, or the methods of raising money instead of giving it, that are, unfortunately, still too common; but I have confined my remarks to general principles and to the main features of successful missionary finance.

Conservation.—There is still a most important part of the subject to be considered. We may consolidate our system and we may even procure a large degree of co-operation, but the revenue may still fall far short of the amount that it might and ought to reach. There is still needed what is now-a-days often described as a campaign of conservation, in order to stamp out the disease of ignorance that is sapping the spiritual as well as the financial strength of the Church, and to counteract the spirit of materialism that is so frightfully prevalent and is increasing at such a rapid rate. In our anxiety to send to the Mission Fields as much as possible of the money raised, and to cut down to the last possible cent the amount commonly known as expenses, largely in order to satisfy the demands of those who either do not or will not realize the importance of the home end of the work, we have not provided the amount or kind of information that is needed by those on whom we depend for our revenue. One does not always find that degree of confidence in the needs of the various fields or in the management of the finances that the importance of the work demands. The ordinary laymen does not hesitate to give and to give freely to a cause that he is interested in, but we cannot look for interest where there is ignorance, or a suspicion that the work is not being managed properly. We are absolutely bound in the interests of our work to provide the fullest possible informa-

tion regarding every phase of the work, and if certain parts of the work arouse more interest than others, owing to certain defects in the latter, it is no reason why there should be jealousy or an attempt on the part of the latter to discount the former. Every department of our missionary work should stand or fall on its own merits. What is essentially needed is an enlightened public opinion regarding:—

1. Our duty as Christians to the whole world.
2. The relation between the extension and the edification work of the Church.
3. The conditions of life in Christian and in non-Christian lands.
4. The progress in the past.
5. The outlook for the present.
6. The needs of the work and our ability to satisfy them.
7. The kinds of work done.
8. The methods employed.
9. The use made of the money.
10. The power of money.

There are those who imagine that because it is Church work there is no need of giving details regarding the expenditure of the money, but this is one of the biggest mistakes that can be made. It is a relic of the old-fashioned idea that business systems should not be employed in Church work. Every dollar should be accounted for and the information should be available for all. Moreover, the road from the contributor to the destination of the contribution should be made short and direct, not merely for the purpose of lessening the cost of transmission, but in order to bring the work as near home as possible, and so give to the contributor a feeling of responsibility regarding the use made of the money.

We are told by Mr. Capen that "under God the rapidity of the conversion of the world has become largely a matter of finance. We are also told that in all business enterprises the two things most necessary are system and education, but a study of the revenue end of our missionary finances in Canada reveals a bewildering variety of systems, or lack of system, and a woeful ignorance regarding the work. The future of the Church rests largely with us. If the Anglican Communion is to be the great rallying centre of Anglo-Saxon Christendom that we believe it is destined to become, it must get a clearer vision of the world-wide mission and it must give a large measure of relief to its clergy from the burden of financial worry that is crushing them down at the present time. There is at present a tremendous awakening of interest in the missionary phase of the Church's work which makes the adoption of a more adequate system of finance comparatively easy to bring about. There is, moreover, a demand for information which must be given if the pendulum is not to be allowed to swing back again towards indifference. The opportunity is ours. It demands thought and action and it also demands unceasing prayer to God for wisdom and guidance.

RIGHT REV. WILLIAM LAWRENCE, D.D., Bishop of Massachusetts: He would be nothing if not practical. The thing was this:

Here was the Christian world, here is the money. Yonder are the people to be evangelized, the missionaries, the hospitals, the schools to be supported. How shall the money then be gotten for the work. First of all, the people at home must be consecrated in the whole man to the work of the Church. We must have a spring to draw from, not simply a store of money. Religion is back of the financial problem.

The individual Christian, in proportion as he recognizes that he holds what he has in trust, will give gladly and freely.

As for the proportion of money to be given, it is impossible to-day to say. To say a tithe for all, in this day, would be to lose confidence. The tithe which the well-to-do bachelor would never miss would be a burden that could not be borne by the workingman, earning \$1.50 a day. It was all very well when all were in the state of wealth. It is impossible to fix the proportion definitely. It must be borne in mind that there are all kinds of people, and there should be large liberty without too strong an emphasis on any one method.

Again, as to the object to which we give. We should give when we can give intelligently. A doctor to a hospital, etc. We must remember that there are all kinds of people. The wage-earner may give but weekly. Some business men may give more easily quarterly. Don't let us lose the idea of consecration in the love of a fixed method; and moreover, not consecration but education is necessary. People give to the things they know about. Education in the principle the Gospel of Expansion is needed. People like facts—and to know the system on which a work goes on—to know how many native workers are in the world and such like facts of interest.

Big colleges and hospitals are the objects of great gifts—because of their solidarity and size. A giver knows his money will be doing good fifty years hence and does not feel so sore about it as when he gives to the Church.

It is for the Church so to consolidate her financial system as to have it handled by the best men—the most sagacious and clear-sighted men—and the problem will be solved.

Again—teach the children—and train them to give—not change, but to grow up to give bills. We must not let down the standard.

The introduction of "a little ginger" into financial methods, was admirably advocated by the Bishop, and the excellent effect in the Diocese of Massachusetts, of its introduction was described in a most convincing way, and showed how some definite personal work makes his own diocese a record one, every parish giving to missions last year.

VOLUNTEER SPEAKERS.

REV. R. H. A. HASLAM, missionary from Kangra, India, related some of his experiences in India, to show how laying before people a definite scheme will draw a response.

He also thought the tithing system a good one judging from his own experience recently.

THE CHAIRMAN, speaking at the close of the discussion, said our means of raising money should not rob people of the blessing of giving and turn it into an arduous duty.

The ideal system in committee work would be a central body sending out good speakers to give information to the people who are to give their money, and the whole fund being held as a central amount with the understanding that a certain proportion be given to special objects.

The Bishop upheld the system of tithing. He said the basis of the tithe was faith. The man who would give the tithe to God would never lack anything needful in life.

We should make it a matter of prayer that the leaders of our Church may devise a system of finance and be able to so inspire our people that the work may go forward.

THE FIELD AT HOME: THE INDIAN; THE IMMIGRANT.

(Section B.—Tuesday, Sept. 6th, 3 p.m.)

Chairman—The Most Rev. Samuel Pritchard Matheson, D.D., D.C.L., Lord Archbishop of Rupert's Land, Primate of all Canada; Winnipeg, Man.

Speakers: 1. Rev. L. Norman Tucker, L. Th., D.C.L., Hon. Canon St. Alban's, Toronto; General Secretary Missionary Society of the Canadian Church, Toronto, Ont.

2. The Right Rev. James D. Morrison, M.A., D.D., LL.D., Bishop of Duluth, Duluth, Minn.

REV. CANON TUCKER (Work Among the Whites):

There are many problems of the utmost interest and importance in our Canadian Mission Field, each of them deserving special treatment—the Indians, the Chinese, the Japanese, the foreign European population, the training of candidates for the ministry, etc. I must pass all these over in favor of the most important problem of all, the reaching of our own English-speaking settlers with the ministrations of the Church.

This constitutes one of the most interesting and fruitful Mission Fields in all the world. For while

1. It presents to us equally with the heathen world, a call from God, from the Church, from our fellow-men, but distinct from the heathen world it presents this varied call reinforced by what I may call the cry of blood and of kinship. It is a call from our fellow-countrymen and fellow-churchmen, in many cases from our own sons and daughters, our own brothers and sisters, from those who are bone of our bone and flesh of our flesh. There are few people whom we meet today who have not a brother, a son, a relative or a friend in the West. I apprehend that there is no call from any part of the

world-wide Mission Field that appeals to us as irresistably and at so many points, as the call from our own Western Land.

It presents to us also the call of opportunity and that in its most alluring and persuasive form. It invites us to enter an open door, to go to a people who will receive us with open arms, who, in many cases, have been longing and praying for our coming. It asks us to sow the good seed of the Word in a soil well prepared to receive it. These settlers in the West have been baptized, many of them have been confirmed and are communicants; they have been trained in Christian homes and many of them in cultivated surroundings. All that outward circumstances could do to predispose the heart and will to receive the message of God has been done in their case. The only obstacle in the way of complete success is the eternal aversion of the natural man to receive the things of the Spirit of God and even that aversion is greatly softened if not actually turned into willingness by the powerful influences of previous training.

This antecedent preparation is supplemented by the effect of present surroundings. Torn up, as they have been, by the roots from home and country and friends and all that men hold most dear, and transplanted into a land where all is new and strange and uncomfortable a feeling of loneliness, of homesickness, of disallusionment, gives the Minister, the Church, the Prayerbook and the Service a sweet flavor of home and of the life they left behind them and the memory of Mother, of Bible, of Sunday School, of youthful innocence and of the former better self is frequently the still small voice of God that recalls the prodigal to his Father's home and to many of them, as to Jacob, the passage from the Old Land to the New becomes a veritable Bethel, in which a ladder is seen extending from earth to Heaven, God at the top of the ladder and the angels of Heaven ascending and descending upon it. And many a man who had been indifferent to God and to spiritual things, while he lived at the door of the Church has his heart opened to Divine influences when he is deprived of the means of grace and the word of God is rare in the land. For these reasons there is, perhaps, no field in all the world where more sheaves are gathered into the spiritual garner of the Lord than in our Western Land.

And these results are not confined to the winning of individual souls. They are to be seen, in fuller measure still, in the building up of self-sustaining congregations and local Churches. From the outset the people are expected to do what they can for the support of their own ministrations. They are thus led to develop the grace of systematic giving. As soon as they are numerous enough within a certain radius by united action they obviate the necessity of receiving outside help. A two-fold benefit is thus secured—they liberate a grant that may be applied to a younger and weaker community and they become a new source of supply to the missionary cause; and as they grow in grace and in wealth, they become increasingly pillars to support the work of Church extension in the regions beyond.

And this work in the Church finds its counterpart in the State. In the Homeland, as indeed all older communities, competition is so keen, in the midst of a crowded population, that only men of unusual ability and perseverance can hope to rise above the level of their fellows. But in this new land where there is more elbow-room, where every man owns his own lot or homestead, where property is liable greatly to increase in value, and where public service is richly rewarded by public confidence, many who would have remained in obscurity in their old surroundings, become the fathers and founders of villages, towns and cities in the New Land. There is thus a wide-spread upbuilding of a strong and virile manhood. And



REV. CANON L. NORMAN TUCKER, D. C. L.

In them are verified the words of the old patriarch: "When I went "out to the gate through the city, when I prepared my seat in the "street; the young men saw me, and hid themselves; and the aged "arose, and stood up. When the ear heard me, then it blessed me; "and when the eye saw me, it gave witness to me: Because I delivered the poor that cried, and the fatherless, and him that had "none to help him. The blessing of him that was ready to perish "came upon me: and I caused the widow's heart to sing for joy. I "put on righteousness, and it clothed me; my judgment was as a

"robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth. Unto me men gave ear and waited, and kept silence at my counsel."

And the good work done by the fathers and founders is reproduced in the towns and communities which they help to establish. For communities have a life of their own like individuals. They have a period of infancy, growth and maturity and there is a time when they are intensely impressionable and when a stamp may be placed upon them which they may retain for generations, if not for ever. If the Church should appear on the scene at this critical time it may, under God, be the means of molding and fashioning the principles of those young communities and give them a character that may never be wholly destroyed.

It is in this manner that the progress of the Church may be most surely gauged in most of the Western Dioceses. Every year sees one or more Missions developed into self-supporting parishes. And this process in the parishes is a foretaste and a pledge of a similar process in the Dioceses. To Rupert's Land belongs the honour of having led the way in this noble procession; the synod of that Diocese having decided at its last session to become independent. New Westminster, with its large and important city of Vancouver, and Columbia with its thoroughly organized system will soon follow this good example. Only in the remote north will missionary dioceses remain. Thus it appears that the eventual outcome of our work is the upbuilding of a national Church, self-governing, self-sustaining and self-propagating.

In like manner the work in the State is of more than local import. In leavening the young communities of the West, we are instilling in them the reign of law and order, of morality and religion. Immigrants from England or Eastern Canada will find almost everywhere a desirable place in which to live and bring up their families. And in the migrations that are continually taking place to the New Land, men bring with them from the older to the newer regions, their love of the old ways, of the Bible and the Prayerbook, of the Sunday and the Church; and thus become influences for good in ever-increasing measure, even in the newest settlements. Now, in the aggregate it is the life of the nation. In leavening those young communities in detail we are doing no less a work than that of creating the greatest power on earth, a nation fearing God and working righteousness.

And the work has a sweep even beyond this wide horizon. In building up a national Church we are creating under God one of the great missionary forces to which we are looking for the evangelization of the world. The great object that is now looming distinctly before the eyes of men is no less a task than the Christianization of the whole world; and the agencies that alone are adequate to this world-wide task are world-wide national Churches. We are, in

reality, though most of the time we are unconscious of it, preparing a most powerful agency, with priceless gifts of enthusiasm and self-denial, with contributions potentially unlimited of men and money; and this when added to the Mother Church, to the Sister Churches in the United States, in Australia, in New Zealand and South Africa, and to the Daughter Churches throughout the non-Christian world, will form the world-wide Anglican Communion, which surely has a vital contribution to make to the work of the last days—the reünion of Christendom and the Evangelization of the world.

Again there is the counterpart in the State of this work in the Church. The vast extent of the country, its almost unlimited natural resources, its capabilities of industrial and commercial development, its access to the two great oceans and its outlook on three great continents invite a population of a hundred millions. And the moral and spiritual influences we are seeking to introduce into the national life are calculated under the Divine Blessing to give our young nation in this formative period of its history that ideal, that character, those principles, that inspiration that will make it not only the newest, but also the greatest moral and spiritual power on earth. And nations from their secular side are also the instruments of God for the accomplishment of His Divine purposes; the powers that be are ordained of God and they are the ministers of God. Can anyone doubt or set limits to, the Mission of that great family of Anglo-Saxon nations carrying everywhere the principles of freedom and justice and making these principles secure by means of institutions which are not only embedded in, but are the very organs of the national life; with an open Bible in their hands, high ideals of service in behalf of humanity in their hearts, planted in the four corners of the earth, and through their world-wide relations occupying the gates of the nations and the strategic points on the globe? To all who believe in the Divine destiny of nations, the British Empire, together with the United States, that great Anglo-Saxon commonwealth of nations, must seem to be a providential arrangement for the spread throughout the world of the most beneficial principles and institutions for the uplift of the human race and for the final consummation of the parliament of man, the federation of the world.

With such lofty ideals before us, how every serious lapse from national righteousness and every dereliction of national duty must seem to be not a venial offense to be condoned by the votes and applause of the multitude, but an act of treason against the King of Kings, a crime against humanity and a putting back of the Advent of the Millenium, to be atoned for only by repentance in sackcloth and ashes and by an immovable resolve to walk in newness of life. Before such a power, in Church and State, if wisely and beneficently exerted, the hoary and tottering fabrics of heathenism and barbarism must crumble into dust or melt like a snowbank before the noonday sun.

Now our duty clearly is to use every man and every dollar for all they are worth, for the fulfilment of the Mission of our nation

and our Church. We must seek to "cleanse and protect" the springs of the national life, the home, the school, the press, the judiciary, the counting house, the mart, the electorate, the halls of legislation and make them the living organs of a righteous, moral and humane national life. We must seek to promote, in all international relations, a love of peace, of justice, of humanity and Christlikeness and frown upon all purely selfish and aggressive movements as a grave dereliction of duty, a hindrance to true national progress and an injury to true national life. And this we must seek to do, by the spread of those Divine principles and influences that are embodied in the gospel and Church of Jesus Christ. We should seek to place those principles and influences in the foremost place in every department of the national life. The Church should take a leading part in all those movements that are so powerful today in leavening and uplifting the national life—care for the immigrant as he lands often disconcerted and dissipated on our shores—care for the foreigner, whether European or Asiatic, giving him the ministrations of the Church as a religious and national duty—care for the Indian, the forlorn, weak and helpless native of this land, as a pure act of Christ-like devotion that cannot fail to leave a blessing behind. And above all, an active far-reaching and practical effort to reach with the ministrations of the Church, all our own English-speaking people, especially the avowed members of our own Church.

An impression seems to prevail in some quarters, that because we have been left behind in the first few stages, we should abandon the race and be content to take a hindmost place, to minister to the select few and through them bear our witness on behalf of the truth which has been committed to our trust. Such is not my view of the case. If our Church is, as it claims to be, a Catholic Church, and if its teachings and spirit are in reality Scriptural and truly Catholic, then this Church must be meant for all our people and its teachings should be suited to meet the wants of all. If it can minister only to the educated and the cultured and the aesthetic and the few, then we have reason to be concerned about the very foundations on which it rests. But if it be truly Catholic, it must have a special mission to this newest of the nations and it must have a special message for this newest of the centuries. And every man among us and every dollar we have should count on behalf of this great national work.

Some there are, too, who have the idea that because we are only about one-sixth or one-seventh of the forces at work in the non-Christian world even among what are called Protestant Bodies, we should go on our way unmoved, awaiting the time when God will be pleased to raise us from our lowly estate and to make us, the least of the tribes of Israel, the rallying point for the reunion of Christendom; when the one lean cow of Pharaoh's dream will swallow up the seven fat kine. That policy is, to me, as futile as it is inglorious. In the hands of God we are only used for what we are fitted and apostolic zeal and ambition, because they are living evidences of the Divine Life are as essential as apostolic order or

theological orthodoxy. If it be the case that we have all the succession while outsiders have all the success, then again we have great reasons to be concerned about the very foundations of our Zion. Our Scriptural, historical, ecclesiastical, Catholic position has been abundantly vindicated. What we need now is the indispensable vindication of spiritual life and power that witnesses to the presence of the Divine Spirit in our midst and that wins conquests against the World, the Flesh and the Devil, against principalities and powers, for the spiritual Kingdom of our Lord and Saviour Jesus Christ.

The time has come when the whole Anglican Communion throughout the world should come together as one body and plan together and work together for one consummation; and every man and every dollar should be made to tell in this effort also; that when the final rearrangements take place the Anglican Communion may take its proper position not only by virtue of its ecclesiastical correctness or completeness, but also by right of conquest, by virtue of what it has achieved in the world, on behalf of Christ and His truth.

RIGHT REV. JAMES D. MORRISON, D.D., Bishop of Duluth:

His diocese, as large as the States of New York and Massachusetts combined, he designated as the gateway to the north west.

Into that territory the remainder of forest Indians have been corralled by the United States Government and placed on reservations. There are some 10,000 in all.

"It has been said," remarked the Bishop, "that the only good Indian is a dead Indian. I believe we have demonstrated that this is not true."

Think, he asked, of the changes among these people in a single generation—all brought by the gospel of Jesus Christ.

Bishop Morrison's description of the nature of the Indian was a most interesting one.

Bishop Whipple once said that he never knew a full blooded Indian uncorrupted by contact with the white man to either lie or steal. The Bishop proceeded to set forth their fine qualities and especially their high sense of honor, and demonstrated clearly and most interestingly that the Indian is indeed worth while.

VOLUNTEER SPEAKERS.

A. J. B. MELLISH, Charlottetown, P.E.I.:

Each national part of the Catholic Church has its own problems, its own difficulties, its own duties. Many of the problems of the Canadian Church differ from those of the English Church; it has difficulties to overcome by doing its whole duty which are not so evident in long settled England. Into Canada is pouring a heterogeneous multitude from many lands, a multitude which in a few years will be assimilated and become fellow Canadians with us. They will bow to our laws and submit to our Government. But how about the Canadian Church? Does it open its doors and make the entrance into

its sanctuary natural and easy for those who before coming to us gave their allegiance to the National Church of another land? Alas, too often I fear the answer has to be in the negative. Why then does not the Church prove more attractive to the foreign immigrant from the East? Why do not the members of the great National Churches of Russia, Roumania, Bulgaria, Greece, Armenia, etc., naturally and easily give their allegiance to the National Church of Canada. To my mind there are three great reasons for this unfortunate state of affairs.

First, our name, "The Church of England in the Dominion of Canada." How misleading to the foreign immigrant! This is not the Church of England in Canada any more than it is as it was formerly called "The United Church of England and Ireland in Canada." It is an autonomous independent church—"The Church in Canada"—(some cries of no, no). To the various churches and chaplaincies in places where there is already a church holding jurisdiction we might use such a name as for instance, "The Church of England in Russia." If we were termed the Canadian Church the Eastern immigrant could naturally give his allegiance to us in spiritual as he does in national matters, but unfortunately he more naturally regards our Church as a part of the English Church present in Canada to look after people of English parentage and awaits for the implanting of his national church to look after people of his parentage.

Second: The one fundamental statute enacted by the undivided Church and recognized as expressing the mind of the Church by the whole Catholic world is the Nicean Creed. It is held by the Eastern Churches and the Western Church—but the Western Church has interpolated into it an expression that was not sanctioned by the great Councils, the Filioque Clause, and on its account very largely came the rent between the East and the West. The Easterns have steadily refused to acquiesce in this addition while the West have insisted that its inclusion in no wise alters the meaning of the Creed. Yet, if it was not put forth by the Great Councils why retain it? But if we cannot, owing to the manner it has become interwoven with our Church History, eliminate it, then I would suggest that our General Synod authoritatively declare that its inclusion does not alter the meaning of the Creed as originally put forth and that the original Creed in the Greek is the Creed to which all ultimate doctrinal arguments must be addressed. Yes, further I would suggest that our prayer-book be translated into the languages of these Eastern immigrants and that the Creed be taken from the service books of the National Churches from which they come. If this were done a very great and serious rock of offence between the Eastern immigrant and ourselves would be removed and their spiritual advisers at home would the more readily tell them when coming to Canada not only to submit themselves to our civil government, but also to give their allegiance to our Canadian Church.

Third: I would suggest that in every Canadian Diocese a certain number of the priests be taught the languages of these Eastern people. That they would then give them the services in their own tongue,

welcome them to our country and as the immigrants learn our language and their children grow up among us they will gradually and naturally become worshippers with us in our tongue as they kneel with us at our altars.

Let us then boldly declare our claim to be the Church having jurisdiction in Canada, and as we acknowledge the Great Councils in our articles let us plainly declare that the Creed we believe is governed by the pronouncements of those Councils, and finally, by having a priesthood who will give the lonely emigrant from those Eastern shores the service in his native tongue with the Creed he and his forefathers have so stoutly maintained through centuries of persecution, make it natural and easy for him to step from the home of his National Church to the home of the National Church of this his adopted country.

REV. G. M. AMBROSE, Ladysmith, B.C., referred to his recent experience in a very cosmopolitan village. He said that the many nationalities had each their own sectarian tendencies. He found the English and Scotch immigrants were the most careless of all about religious matters.

There was a misconception on the part of the gentleman who had asked why the Church of England could not get hold of these people. They had precisely the same sectarian tendencies as had Canadians and he proceeded to give instances in support of that statement.

REV. R. F. DIXON, Wolfville, N.S., spoke in admiration of Dr. Morrison's address, and also his interest in the Indians and whatever related to their welfare. He felt great admiration for the Indian and was delighted to hear what the Bishop had said. Indian blood is good blood.

REV. S. TRIVETT, French Village, N.S., added a second testimony to the value of the Indian and his intense honesty.

THE CHAIRMAN said in closing: "Though from the Northwest, I am neither an Indian or an immigrant." He wished to say a word about the Indian. The white man had taken the country from the Indian and put him upon little reserves. It is the plain duty of the English people to give them something to make up for what they have lost, but above all the Gospel of Jesus Christ. He said his Indian congregations in his diocese were the best in devotion and love for the Church in Manitoba. While we plead for the immigrant let us not forget the Red Man. After all the great Church Missionary Society has done, let us of the Canadian Church not fail to keep the work up. The Indians are asking for the services of their own Church—fanatical people are upsetting them and the Church must come to give them the services they love.

THE FIELD ABROAD: THE JEW; THE MOSLEM; THE HEATHEN.

(Section B.—Tuesday, Sept. 6, 4.30 p.m.)

Chairman—The Right Rev. Charles H. Brent, M.A., D.D., Bishop of the Philippine Islands, Manila, P.I.

Speakers: 1. Rev. R. H. A. Haslam, B.A., Missionary of the Church Missionary Society at Arimitsar (1905-06); at Kangra, Punjab, India (1906-09); on furlough.

2. The Right Rev. Archibald Ean Campbell, M. A., D.D., Lord Bishop of Glasgow and Galloway, Glasgow, Scotland.

THE CHAIRMAN said this was a momentous occasion for him. Though Canadian born he had never before presided over a meeting in Canada. He represented, he said, not only the Philippine Islands, but the vast Orient of which his diocese was a very small part. There is a sense of unity among the Eastern Missionaries and he felt that Unity gave him his position as a representative of them all.

We go forth among the heathen not to destroy, but to fulfil—not as iconoclasts, but as builders.

REV. R. H. A. HASLAM, Kangra, India (speaking on The Evangelization of the outcaste in relation to the spiritual conquest of India) said:

If the Evangelization of India in this generation is to be more than an idle dream, the Church of Jesus must soon take a long view of things, and concentrate all her force upon that department of Missionary Work which will be most far-reaching in its influence, and most powerful in its demonstrations of the fact of Christ as the Saviour and Redeemer of mankind. The undermanned stations of every part of India challenge the reality of such watchwords as "The Evangelization of the World in this generation," which are now generally adopted by modern Missionary organizations, and approved by the greatest authorities in the Church. These stations call for 8,000 additional missionaries to make possible evangelization, on the estimate of one missionary to 25,000 people. The comparative slowness with which converts are made by the present method of winning the individual to Christ from the various classes of India, at great cost of men and money, would seem to argue the impracticability of the realization of such a watchword, for though it took 100 years to win the first million converts to Christianity, but 12 years to win the second, and the achievements of the past three years, make the ratio of one million in six years, yet with her 290,000,000 still to be evangelized the proportion must be immeasurably greater to warrant the adoption of such a watchword as that taken by the Students' the Laymen's, and the Young People's Missionary movements—"The Evangelization of the world in this generation." The present day movements in India and the East in their relation to this great enterprise, preparing, as we believe almost all of them are, the way

of the Lord amongst the people are deeply inspiring, but taking into consideration all these facts—the unique opportunities presented by India's renaissance—the change in the ratio of converts to Christianity from one million in a century to one million in six years—and allowing for the immediate supply of 8,000 missionaries—we are still confronted with what I believe to be the question of central importance. "Where shall be the storm centre of our attack?" "On what department of missionary work should concentration be made if the spiritual conquest of India is to be a thing of this generation?"

I want to lay down one or two axioms of missionary work which will help to guide our thoughts in the discussion of this question. The first is, that the evangelization of any nation does not rest with the missionaries of a foreign country, but must be by the native Church. The second is, that the Christ of the gospels must be interpreted to each nation by its own people and in terms of the nation's thought and life. So that our question is slightly altered from "Where is the point of attack?" to "Who are to be ultimately the evangelists of India, through whom the power of Christ and His Gospel will be made manifest?"

Were the people of India a homogeneous whole, such as in China or Japan, the question might not be so difficult of answer, but India is a land the very incarnation of divisiveness, with classes of her people, who in thought, practice, religion and life, live in cast iron compartments; the one class influencing but slightly those of other spheres.

Let us first attempt a division of Indian society, and for convenience sake and clarity of conception, let the analysis be on the Caste System.

We have first those whom we regard as the new caste people—the student class—the educated—who as a result of the impact of Western science, civilization and religious idea, have lost their faith in their own religion, and have either become Atheists and Agnostics, or on the other hand, being naturally of religious turn of mind, seek to remodel their own faiths, purging them of their puerilities, and unconsciously recasting them in a Christian mould. While outwardly clinging to their old castes, for the sake of their family prejudice and honor, they are really a new caste. Their sum is perhaps 15,000,000.

Secondly, there are those who are regarded as non-caste people—those who outwardly seek to break from the institution of caste, and amongst whom there is a show of unity. Of these, by far the most important and powerful, is the Mohammedan community, numbering some 62,000,000. These descendants of Ishmael, holding to much of the Jewish idea of religion (though on an infinitely lower level) to the unity of God—to the rites of Circumcision and animal sacrifice, are sometimes regarded by scholars as to be included with the Jews as those upon whose hearts the veil will hang until, at the appearing of Christ, they with Israel shall look on Him whom they have pierced, by chosing their Barabbas, Mohammed, instead of Christ.

The third and most important division is the Hindu or Caste peoples. Theoretically this community has a four-fold division—the Brahmin or Priestly class, the Kshatriya or warrior class, the Vaishiya, or merchant class, and the Sudra or working class, tradesmen and menials. The real division of the present day is rather two-fold, viz: the Brahmin or Priestly class and the mass of Hinduism subdivided according to the last census into 4,210 castes, between which there is neither eating or drinking, marrying or giving in marriage.

Below all these, away down in the depths of the mire of superstition and error, are the Mehtars and Pariahs, 50 million strong—the down-trodden outcastes who for ages have been regarded as the filth and offscouring of the earth, who are untouchable, whose presence at less than fifty feet defiles the person of the upper castes, for whom in the past Mohammedanism had no light and Hinduism no hope.

Such in brief, is the division of Indian Society, and with these before us we approach our theme, "Who from among these are to represent Christ to India?" "Through whom shall be India's Spiritual Conquest?" "Upon which division should the Church now concentrate her forces and resources?"

Shall we aim at the evangelization of the Educated?—the new caste? There is much to be said for this. Their present religious state, as a result of the impingement and enlightenment of the West is one of unbelief. Where religiously inclined, they turn to their own Faith and out of it seek to reconstruct it on Christian lines. Their mental and spiritual conflicts appeal to us to give them the Gospel of light, liberty and love. Furthermore are they not in India as in other nations the leaders in thought and life? Would not their conquest mean the widest influence, and a demonstration of Christianity as great as any that we can hope for? This reasoning is natural, but it is only natural to us. Heaven forbid that one should minimize the importance of aiming at the evangelization of those who will in the future employ the positions of trust and influence in the State! But we cannot fail to recognize that the student class is not the class most likely to be won and to win India for Christ in this generation, for these reasons: First, their evangelization is as difficult as it is attractive. Great as has been the influence of our Mission schools and colleges in the development of morals and high ideals, and to an unappreciated degree in leavening society with the Christian idea and ideal, and yet further in dispelling the ignorant prejudices of many against Christians, still we cannot but admit that the number of those who have openly confessed Christ among them is lamentably small. "Not many wise are called." Some of those who have been won, have been our most powerful men, but they are few. But granted that we could win them, are they the class most likely to win India? It is a constant marvel to us in India that in a land of intellectuality the influence of the educated is so comparatively small. The mystic mumblings of a religious Sadhu or the devotion of an ascetic, will carry infinitely greater weight with the mass of the people than the enlightened reasonable utterance of the most learned or godly. Furthermore, for the student, who returns to India from England after a thorough edu-

cation, to retain influence in his Caste circle, he is obliged to hold in abeyance much of what he knows to be right and to conform to dastur or custom, which is all powerful. If so, in things material and intellectual, how much greater would be the loss of influence to one who would accept the religion of the despised Nazarene? No. This is not the key to the position.

Can we turn with any degree of hope to the Mohammedan as the Spiritual Conqueror of India for Christ? To win the Mohammedan to Christ is even more difficult than the Hindu student. Where Islam has its sway it stands with its boasted Monotheism, its dead Formalism and its sensual Paradise as the most stubborn of opponents to Christianity. Adherents from its ranks figure large in mission work and records, but the hope of the evangelization of the Mohammedans as a class for the spiritual conquest of India is small. They are undoubtedly the most suited for the winning of their own people, who constitute over 1-5 of the population of India. Aggressive work amongst them is incumbent, and Islam in India as elsewhere constitutes the most serious challenge to the Church of Christ because of its essentially missionary character, because of its demoralizing effect on character, but especially because of its usurpation of Christ's throne for a false Prophet. There are great disintegrating seams of unbelief to be found in Islam which are shattering blind faith in the inspiration Koran and in the blasphemous claims made for Mohammed, but they have not reached much beyond the educated. At best by our present system we can but hope to win the Mohammedans one by one, that they may be witnesses and workers amongst their own people. We are convinced that with them does not lie the hope of India's conquest.

For a people who by nature are religious and whose genius is for priestly leadership we may ask: "Should not all work be concentrated on the priestly class—the Brahmins, and on religious mendicants who are quasi priests? That they wield an influence and are revered and obeyed by the bulk of the Hindu people out of all proportion to their qualifications for spiritual leadership cannot be denied. Even the most ignorant and superstitious and immoral Brahmin holds those beneath him in his grasp, but it is essentially a superstitious fear of his position as a Brahmin which commands the reverence. Apart from his knowledge of the beliefs and practices of his confreres which would be of service to him in dealing with the Hindu community, the Brahmin has no special qualifications to be India's spiritual conqueror. With the acceptance of Christianity he is deposed from his high place in the reverence of the people and regarded as an outcaste from society. No qualifications of character can ever reinstate him in the esteem of those who formerly regarded him as the highest living divinely privileged one. Furthermore, to quote from a high authority on work amongst them: "If you want to find the most utterly indifferent hopeless class, get hold of the most religious class. The leaders among the Brahmins are the hardest men you can find." Their conquest would be as difficult as their influence would be curtailed. The Brahmin does not offer hope as India's evangelist.

As each of the four thousand castes in the Hindu community exist as a separate entity, the religious influence which one could exercise over the others would be greatly circumscribed. The converts from any one of them are at once ostracised and regarded as outcastes.

At best, the largest hope that can be entertained from work amongst those classes which we have examined is that they shall be won as individuals, unless some other force is brought to bear upon them besides the contact of the individual missionary and his Indian co-worker.

The remaining division of India's peoples and the one to which we shall now turn our attention, is the Outcaste—the untouchable. They form the broad substratum of India's population. As regards culture, they are scarcely on a higher level than the pagan tribes of Central Africa, their mental faculties have been blunted by long centuries of oppression and servile bondage, and they live in abject terror of evil spirits. They are the submerged Sixth of India, who have for centuries remained below the faintest hope of intellectual social or religious elevation.

Strange as it may seem it is in the Evangelization of these that many leaders believe the hope of India's spiritual conquest to lie. His Lordship the Bishop of Madras contends that the future of India lies more with the Pariah than with the Brahmin.

Wherein lies the hope of this despised body becoming the spiritual conqueror of India? I think first in the fact of their homogeneity and unity. There is a semblance of class distinction amongst them, but nothing corresponding to the Caste system of the Hindu community. What moves a portion thrills the whole. This is witnessed in the mass movements towards Christianity of which I shall speak presently. So far as outward barriers in their community are concerned there are none to hinder the 50 million from embracing Christianity as a whole. The second ground for hope is their accessibility. Testimony is overwhelmingly convincing that the totality of this depressed class is now ready for Christ. Note some of the findings of Commission I at the Edinburgh Missionary Conference.

"The main fact which ought to determine the use of the forces at our disposal in India at the present day is that there are 50 million people in India who are quite ready to receive the gospel message, to put themselves under Christian teaching and discipline and to be baptized; and that if a prompt aggressive and adequate campaign were carried on among them it would be quite possible to gather something like 30 million of them into the Christian Church during the next half century." Again—"The readiness of these depressed masses to receive the gospel and to accept Baptism is indeed impressive. During a single year recently 3,000 souls in the South East portion of the Nizam's Dominions placed themselves under Christian instruction. Similar movements are reported in the United Provinces, in the Punjab, and in Western India. In one section of North India, at the present rate of ingathering, it will be only a few

years until practically all the sweepers will have come in. There are signs of a movement among a still larger class, the Chumars or leather-workers. It is the judgment of competent observers that in several sections of India many millions might be gathered into the Church within the next decade." Shortly before I left India, last September, the Secretary of one of our Missionary Societies told me that of the thousands applying for Baptism he had registered the names of 50,000 for instruction.

True it is that these movements are fraught with danger. Every one of them whom Christ gets hold of, is lifted up in things temporal as well as spiritual. The Mehtar sees that for him to become a Christian means to rise spiritually, socially, educationally and financially. The missionaries in touch with these movements in India are alive to the perils involved and they may be depended on to safeguard the Church from serious mistakes. Admitting that some who have come in have been actuated by mixed motives, the fact remains that there is here a great movement, gaining momentum every day and bringing its thousands into the kingdom.

If their homogeneity and accessibility furnish ground for large hope of their speedy evangelization, their transformation and changed position give larger ground for the contention that they stand as the surest witness for Christ to the mass of India's people. The general tendency of these undeveloped peoples is in the direction of progress, and wherever they come into contact with higher forms of civilization, the desire for advance awakes within them. A word as to their transformation. Socially, from being outcaste they become non-caste. They become cleanly in habit, self-respecting and generally respected. Intellectually, their progress is marvelous. Notwithstanding their centuries of mental death they rise in a single generation to a high position in the field of knowledge. To give an illustration; in the 1909 list of those who passed the Oxford and Cambridge preliminary examination for candidates for Holy Orders, a young Outcaste appeared in the 1st class. He had to do all papers in English and learn Greek and Latin in three years. The positions of teachers, preachers and hospital assistants in our Missionary institutions are filled with many who a few years ago were amongst the despised Untouchables. Morally, the change is very marked, and none are more ready to notice it than their non-Christian neighbours. But their spiritual transformation is a witness to modern miracle. Ranked amongst the most powerful preachers in points of spiritual grasp of the word, of convincing and convicting argument, and of spiritual dynamic, by those in a position to judge, are men from this lowly rank. As men of spiritual courage and giants in prayer, many of us have had to turn to them as our ideals. Had I time I could illustrate profusely by concrete cases personally known to me. Few things impress one more in regard to their change in position than to listen to a Mohammedan Moulvie or Brahmin Parhoit stand and argue with these men in the Bazaars as they preach; or to witness Caste peoples receive treatment in our hospitals from them; or to

see children of Brahmins, the custodians of India's ancient learning and religion, sitting at the feet of the converted, transformed, educated Pariah teacher.

The influence of the elevation of the Outcaste upon the Sudra or lowest Caste of Hindu Society cannot be over-rated. Between them there is but a thin wall of difference, intellectually, morally, and in reality socially. The transformation of the Outcaste cannot but powerfully effect this Caste which forms the great mass of the 96 per cent. of India's village population. Some of the Outcastes live in every village, so that the influence permeates to the remotest confines of the land. Of this, the Bishop of Madras says: "When once the Outcastes have been won, the Christian Church will have gained a strong vantage ground for the conversion of the Sudras. It will render them far more accessible to the teaching of the Gospel, and when the Sudras are won, India will be won."

The levation of the Outcaste will be the most effective demonstration of the essential difference between Christianity and Hinduism. Hinduism reduces to a state of misery and degradation—Christianity holds out the hand of Brotherhood to the fallen and the lowest.

Without controversy great is the opportunity before the Christian Church for the spiritual conquest of India through the evangelization of the Outcaste. But in this as in all opportunity, there is a strategic element. If it be not redeemed now it becomes lost and fearful will be the loss in this case. Already there are flank movements to defeat the army of Jesus Christ in this battle. The Times of India—our best Anglo-Indian weekly newspaper—is full of the accounts of attempts of Hindus to educate the Outcaste and to reinstate him in Indian society, and the Hindu Commonwealth. Here is a quotation from the Commission referred to above:

"One of the best indications of the new spirit of the Hindus is the aggressive efforts which they are putting forth to influence the Outcastes. They are trying to raise the down-trodden classes, and to give them a certain definite standing in the Hindu community. If these and the Outcastes become merged in the Hindu system, they will be much less accessible to Christian influences than they are at present."

Another quotation with reference to the attitude of the Mohamedaran toward them:

"In India the power of the Prophet is still great and Islam is ready to receive and seal perpetually as her own Hindus of low Caste who lose faith in their own religion. They are pushing their propaganda, sending out preachers and working hard to convert the low Caste and Outcaste peoples. In some parts of the country large bodies of the depressed classes have gone over to Islam. It is many fold more difficult to reach them now for Christ than it was before."

Dr. Ewing, Principal of Forman College, Lahore, expresses the belief that unless the Church avails itself of the marvelous opportu-

ity now presented by the tens of millions of low Caste people, within the next ten years the bulk of them who have not been given a status in relation to Hindus, will have become Mohammedan. This would render them comparatively inaccessible to Christian influence.

Now is the time of times for a great advance on this position of strategy. The history of the Church shows that any great movement at the bottom of society sooner or later profoundly affects the upper strata. It will be so in India and again we shall see the force of the Apostle's word: "That God hath chosen the weak things of the world that He might put to shame the things that are strong, and the base things of the world and the things that are despised did God chose, yea, and the things that are not to bring to nought the things that are that no flesh should glory before God." "Let us go in and possess the land, for we are well able to do so."

THE RIGHT REV. THE LORD BISHOP OF GLASGOW:

Almighty's God's intention is quite plain; He wills that all men should be saved and brought to the knowledge of the truth. Our Blessed Lord's command is quite definite "Go ye into all the world, and preach the Gospel to every creature."

By divine intent the Church was to be essentially the Missionary body; man has tried his best to attain this truth. Two results seem to me to have followed. Our conception of God's eternal plan is dim for two causes:

1. The body of Christ is incomplete, owing to the missing parts which have to be supplied by the Jew, the Moslem and the Heathen.
2. The body of Christ is distorted, because its missionary character is obscured, and, to a large extent lost.

Your Congress has done me the honour of giving me two opportunities of speaking on this subject, and I propose to take the first this afternoon and proceed with the second tonight. You are all familiar with the book entitled, "Mankind and the Church," the work of seven Bishops, and edited by Bishop Montgomery, and his introduction seems to me to be the greater part.

The writers endeavor to prove to those who need such proof, that we are part only of the body of Christ, indicating at the same time the sources from which we may receive the limbs which will one day complete the body. But it is Bishop Montgomery who arrests the attention by his splendid figure of the lame man at the Temple Gate.

"Criticism of our spiritual selfishness would," he says, "be a welcome change from the more usual statement which represents our case as a Lord Bountiful sparing somewhat of his superfluity for the needy at the Gate. Such a view does not tend to self-satisfaction. We find the Church of God today strongly established in temperate regions, but weak or almost non-existent in many parts of the tropics. Consequently it is more a torso than a body with limbs. Some of us, therefore, he continues, are prepared to believe that the achievements of the Faith at present are as the crawling of a body lacking hands or feet or arms compared with the running

and leaping and working in days to come. The lame man at the Temple asking alms, is humanity imploring the apostles of the Lord for a boon. The Church today does not offer civilization, good as that may be, but a place in the Body of Christ, and with it a new motive and force.

If this is to be so with us, the white man must learn to assume a new and unaccustomed attitude towards those that are without. Statesmen have been working for large Empires, dominating many races, attempting to combine them under one flag, and at the same



THE RIGHT REV. ARCHIBALD EAN CAMPBELL, D. D.,
Lord Bishop of Glasgow

time sitting apart from religion in a strange similtude of loftiness as men who have got beyond all creeds. In a word, there aim seems to be:

One Empire—many religions.
One Sceptre, many hierarchies.

Hence you have Imperialism without missionary zeal.

The Gospel says little of waxing and waning Empires, but much of the dominion of Christ in the souls of men. He knows what is in man, therefore divergence from His plan naturally produces revolt.

This superior aloofness of the world powers from religion is reaping the inevitable harvest, and the growing tendency to identify religion with race (i. e., exaggerated Protestantism as contrasted with true Catholicism), brings into being the prevalent unrest of the nations; imperial power has to cope with the difficulty of reconciling conflicting ideals of jealous nationalities, often clamoring for independence and often barely loyal to the flag that claims their salute.

The English-speaking white man, possibly more than others, requires to learn to believe that the Jew, the Moslem and the Heathen have something to contribute to his own perfection in the Holy Catholic Church.

He, with his matter of fact business-like mind is ready enough to make use of the Jewish race, to make a Rothschild his banker, or a Disraeli his prime minister; but, if quite honest with himself, he does not really believe that the inclusion of the Jew is necessary to the perfection of the Body of Christ.

He is ready enough (if he happens to have travelled in the East) to award exaggerated praise to those who practice the Moslem religion; but always with the reservation that he is praising something which lies outside his own concerns. He is greatly impressed by their regular times of devotion and their readiness to pray anywhere and everywhere at the appointed hour; but it never occurs to him that in this respect the Moslem has something to teach him. He is perhaps even more impressed by what he describes as the reality of their religion, when he sees Moslems strictly keep their fast of Ramadan, as he himself has probably never missed a meal, except from cause of necessity, or because his sport or his money making has dictated an involuntary fast. It never strikes him to let his admiration of Mahommedan ways lead to his own observance of the Christian Forty Days of Lent.

The English speaking white man is loud in his praise of the heathen "unspoiled" (as he puts it) by the Missionary, and he frankly tells you he would never employ a native Christian as a servant; but though he yearns with a great longing to "civilize" them according to his own pattern (which has necessarily produced the slum life of our great cities), although he is restless and miserable until he has broken their tribal laws and customs, and induced them to accept an exact production of the British Constitution with its party system (which always leaves half the nation in contemptuous revolt against the powers that be)—yet the fact that he may have some-

thing to learn from a heathen nation, is the last thing that could ever penetrate his triple-armoured consciousness.

He goes to the Kaffir (whom he really wants as a servant and not as a younger brother) and says: "You are a poor ignorant black man in heathen darkness; come and be civilized." The poor heathen has been dull enough to regard the welfare of the tribe as ranking above his own advantage, and the English speaking white man sets to work to teach him the first principle of civilization, viz., to look after number one—to learn the glorious fundamental principle of selfishness! The poor heathen has been taught to refrain from cutting his crops until the chief has given leave and the feast of first fruits kept; but the civilized commercial white man chips in and says: "My poor heathen friend, you surprise me with your simplicity and I am shocked by your ignorance; don't you know that every right minded honest Christian makes it his first duty to capture the early market?" If we can accept the testimony of Mr. Chesterton, members of the Y. M. C. A. in America get taught the duty of always trying to get ahead of the next man.

The English speaking white man has yet to be converted to the truth that God has made of one blood all the nations of this earth, and that blood must course throughout every artery, if humanity is to fulfil the Divine intention and grow into the fulness of the measure of the stature of Christ.

The Christian Church has yet to learn that she is incomplete. We confess and admit the debt we owe to Latin and Teuton races in building up that part of the Church at present in existence, we have yet to learn that Moslem, Jew and Heathen have also gifts to bring into the Treasury of God. Until the honor and glory of the nations has been brought into the City of God that City is not four square and complete.

The humble Papuan is keenly conscious (in his own way) of his duty towards his neighbor and if the force of public opinion is formidable to the extent of destroying individuality, it is hardly less marked than in a great public school like Eton. The negro, child of many sorrows, realizes the personality of God and the objectivity of divine manifestation to a degree difficult of attainment by the man of Anglo-Saxon race.

The Japanese have of necessity run up against western civilization and it is difficult to forecast the future, but their attitude is critical. Yet if not seriously spoiled by the contact they may teach us patience in tribulation, and from them we may learn a true appreciation of the value of wealth and something of the duty of subordinating the individual to the corporate life.

The Chinaman remains steadfast under persecution, he is diligent in missionary work, he is practical in his religion and may restore to the West that reverence for the family which its civilization and political development is fast hurling down. Above all, he may be destined to point the way to the reunion of Christendom.

The Moslem, like the Jew, may bring back to us the true conception of the effect of creed on character, and the permanent value of dogma and the living belief in practice in the Sovereignty and Unity of God. And above all—brotherhood.

The Eastern Pantheist (Hindu and so forth), is able to bring into our Western philosophy that which ought to render impossible the materialism which supervenes when the created universe is thought of as lying wholly separate and distinct from the Creator. We may, from our practical Aristotelean point of view hold cheap a philosophy that places the unseen above the seen; but in the final issue, the Christian must admit that love is the norm of reality rather than a bridewell or Brooklyn bridge.

Meanwhile, let us guard, on our parts, against looking with superciliousness on other religions; while at the same time we avoid the passing, though popular, undenominational fallacy, that made a broadminded Wesleyan Mayor of a South African town pull off his shoes to take part in the opening of a temple of Shiva. The sum of the whole matter is well expressed by Mr. Malden in his study of Foreign Missions:

"It is really most evident that nothing less than the whole world can draw out the whole meaning of the revelation which God has given us."

THE CHAIRMAN in summing up, said the Bishop of Glasgow had just uttered a just indictment of our civilization—a refined materialism which can not be anything but a curse to India, China and Japan. Let us not take to them what seem to be blessings, but are really nothing of the kind. Our gift to them is the Gospel and life of Jesus Christ—not commerce that can quite well take care of itself.

MISSIONARY OPPORTUNITY AND RESPONSIBILITY.

(All Saints' Cathedral—Tuesday evening, Sept. 6th, 8 p.m.)

Chairman—The Most Rev. Samuel Pritchard Matheson, D.D., D.C.L., Lord Archbishop of Rupert's Land, Primate of all Canada; Winnipeg, Man.

- Speakers: 1. The Rev. Philip M. Rhinelander, M.A., Professor of Missions in Protestant Episcopal Theological School, Cambridge, Mass.
2. The Right Rev. Archibald Ean Campbell, M.A., D.D., Lord Bishop of Glasgow and Galloway, Glasgow, Scotland.
3. The Right Rev. Thomas F. Gailor, M.A., D.D., Bishop of Tennessee, Memphis, Tenn.
4. The Right Rev. Charles H. Brent, M.A., D.D., Bishop of the Philippine Islands, Manila.

REV. PROF. P. M. RHINELANDER:

We are to hear with our ears and meditate in our hearts great themes tonight, the greatest themes there are. We are to come face to face with God's offer to every one of us of full and free co-opera-

tion with Him in the accomplishment of His eternal purposes, in the fulfilment of His heart's desire. We are to settle with ourselves whether we are prepared to take His offer and answer to His call, and so to realize in some measure what true wisdom and real joy may mean for men. Or, on the other hand, whether we are going once more to turn deaf ears and to continue in the ignorance and emptiness of a life untouched with missionary light and love.

Now there is a danger in thinking of great things, for great things often seem too great for little people. Not that we are really little, but that we are apt to forget how truly great we are. We are apt to think, or at least to say, that the really great things are not for us. "Depart from me for I am a sinful man, O Lord," That wasn't a creditable cry even on the lips of an Apostle. It didn't mean that he was really penitent and humble, for penitence draws us to the One whom we have wronged, and humility makes us rejoice in being utterly dependent. St. Peter was not thinking half so much of his own unworthiness as he was of the difficulty and of the sacrifice which his Master's call implied. In the same spirit we too are very apt to say to Christ, "Depart from us for we are," (not perhaps "sinful," but, shall we say?) "simple people, Lord." And such no doubt we are. This being our danger, we want to be ready for it and avoid it. None of us really wants to be cowardly or weak. We slide into treachery and weakness, sometimes without knowing it, often because we are unprepared. Well, let us be prepared tonight. And I think it may help us, if we make a little effort at definition. You know definition means an attempt to describe, or appreciate, or lay hold of, something new, something perhaps so far unknown. by looking into our experience and finding there some thing which will take us at least part way towards understanding what has newly come to us. To put it simply, to define means to describe the unknown in terms of the known. Perhaps we can in this way get ready for God's great call to missionary fellowship by asking ourselves what the words "opportunity" and "responsibility" really means.

First as to opportunity. It is quite clear that by "opportunity" we mean something pressing on us from without, something that we cannot secure or create for ourselves. Our opportunities are, so to speak, the material which is offered to us or put into our hands, on which we can work, through which we can express ourselves. We can never make our own material, we can only use that which is given us. Opportunity then comes from without. That is its essential meaning. For instance, the captain of a troop is killed in battle. At once the next in command steps into his place. Here is his opportunity. Here is this work of leadership, heretofore done by someone else, now coming up to him. Or again, we may be present at a catastrophe of some kind, a run-away or the capsizing of a boat, or a dangerous fire. Here are new things happening quite apart from our own purposes and plans, but now coming up against us, pressing on us. Here are opportunities. That then is the essential point. Opportunity is something which meets us, offers itself to us, from

without. We do not create our opportunities. We can only accept and use them as they come.

Now apply this to what is called missionary opportunity. What we really mean by it is simply that God is not only always loving, but is always sending out His love for the blessing of the world. We believe that to be the fundamental truth. God, who is the Creator and Lord of all, is also lover of all. He is spending His time, giving His thought, and bending His will, always and in everything, to this one purpose, that He may bless perfectly and perpetually all His children. Everything in His whole world converges upon this. This is the heart of our faith. This is the complete summary of our creed.

Now you see what this involves. We talk and we talk rightly of particular opportunities which we discover for missionary work. We are hearing about them constantly, as for instance, now in China, but this simply means, not that God has suddenly begun to care for China, but that we have rather suddenly begun to see Him caring for it. God's eternal, unceasing, pervasive, missionary love, has here and there become evident to us. The curtain has lifted, at this point or at that, and we see convincing instances of what is eternally and perpetually true.

That then is the way in which we should approach this thought of missionary opportunity. God is pressing in upon us always and everywhere, desiring one thing, thinking about one thing, and working for one thing. Wherever we meet or find Him, He is always at work for Missions. That is what we mean by missionary opportunity.

Now for our second word, responsibility. Responsibility means precisely what it says, namely, ability to respond. That is to say, it means simply ability to use our opportunities. If you like you can call it with the scientists "adaption to environment." Environment really means opportunity. Adaptation means responsibility. Now then ability to use our opportunities first of all means the desire to use them. That is where all active life begins. Some kind of desire springs up within us, directed towards certain objects which we want or think we want. We can't, of course, go after everything in our environment. We can't pursue a hundred different opportunities at the same time. So we select. We select those things which we prefer, and the desire with which we start helps us to pay such attention to the desired objects that we become more and more familiar with them. So desires leads to discernment. Our ability to answer begins first of all with this selective choice of what we want to appropriate, of what we want to make our own. Then it grows by thought and study and application into discernment, that is, into the knowledge of what these objects are and how they may best be acquired or possessed. Finally our ability to respond is measured by the degree of success with which we actually have acquired and possessed what we have first desired and then discerned.

You see this is a perfectly universal experience. It is true of all and it is always true. It is the characteristic thing about human life. What makes us men and women is just this, that we have ability to answer to our opportunities. Perhaps the simplest and best illustration is found along the lines of modern science. Electricity, for instance, has always been an opportunity. It has always been there. It is nothing new. The world was not re-created when men discovered electricity. But it was not available for us until our responsibility had been developed. The fact of its presence struck someone's notice and he began experimenting. So he and some others came to discern its laws, as we call them; that is, how it works, how it can be used and controlled. And so all the marvellous results which we have been able to accomplish by electricity simply means that we have realized our responsibility in regard to this particular section of our environment. We grasped the opportunity of electricity. We became responsible.

Just so with missionary responsibility. It means simply ability to respond to the highest of all encompassing environments; ability to use the noblest and the most fruitful of all our opportunities. Our faith, of course, begins by assuming that we have a capacity for recognizing, loving, and co-operating with God Our Father. This is the very corner stone of our belief, that we are, with all other men, made in God's image, and that, by virtue of our creation, we have within us the germ of responsibility which may grow into a full measure of conscious union in heart and mind and will. But what we have by creation is only a capacity, only a possibility. If ability is to be ours we must make it ours. God, all by Himself, cannot make it grow. It cannot grow all by itself. We have it in our own hands. First of all, we must desire it; that is, we must pay attention to it, till this idea of knowing and loving and serving God becomes a dominating interest, something that seems worth while, and the only thing worth while, to live for. There is where our responsibility begins. And then it grows, as in all other cases, just in so far as our heart works with our minds, as desire grows into discernment. We come to recognize God at His work; to read His purposes; to understand His will. His mind becomes our mind; we come bit by bit to think His thoughts after Him. And the final test of our ability to answer to our God is found, of course, in the completeness and thoroughness of our obedience, of our surrender. For the desire of the heart and the insight of the mind have no meaning by themselves. They all lead on and up to the real crisis of our lives, namely the work of our wills. In so far as we really have proved and are proving ability day by day to do the will of God so far have we recognized and accomplished our missionary responsibility.

All that I have tried to say comes down to two great principles. First, that we are dependent upon God for our missionary opportunity. That is the blessed fact. There lies our security and our hope. This missionary work is no forlorn endeavor, no quixotic

sacrifice for an impossible Utopia, for an exaggerated dream. On the contrary it is the only entirely staple and utterly fixed law in the whole universe. The consummation of God's Mission in Christ is the only perfectly sure event which the future has in store. It is God's will, it is His purpose, it is the desire of His almighty love. Missionary opportunity depends on Him. Really, it is He. The fact that "in Him, we live and move and have our being" is simply the fact that we are living, yes, and shall die, in the midst of missionary opportunity.

And secondly. If opportunity depends on God, responsibility depends upon ourselves. The possession of capacity is, of course, assumed. That is the gift of God. That is what makes us men. We do not make ourselves. God makes us with this capacity for answering, with this inborn responsibility. But for what happens afterwards, what happens to this God-sown seed, we have simply and wholly to look to ourselves. And, looking, we shall be reading the story of what we have done with our freedom, of what we have made of ourselves, of how we have dealt with that which came forth from God. It is inevitably true that a man's attitude towards missions shows his attitude toward God. For God, at any rate, is wholly missionary, and if a man be not missionary, he must be very far away from God. If he has any God at all, it must be a very different kind of God from the God and Father of Our Lord Jesus Christ. And it is just as true that a man's attitude toward God, that is, a man's choice of the kind of God that he will worship, reveals his estimate of his own manhood. It shows what he thinks about himself. It tells the judgment that he has passed upon himself. Our responsibility depends upon ourselves.

So let us lift our hearts and listen and prepare as God presses on us with His life and with His loving call to fellowship. May He open our eyes that we may see His importunity of opportunity. May He make us love those things which, because they come from His all-wise, all-loving mind, belong to our peace and health. May He give us the grace of apprehending that for which we have been apprehended in Christ Jesus, so that our responsibility may, by His help, answer the overwhelming opportunity of His saving missionary love.

RIGHT REV. LORD BISHOP OF GLASGOW:

Napoleon's dictum: "Gentlemen, opportunities do not recur."

Face to face with a great opportunity, or rather coincidence of opportunities, and a half-hearted or dilatory effort to grasp the opportunity will be unavailing. It is an opportunity into which the element of time enters in a startling fashion.

For long enough have we been reminded that delay in obeying the Saviour's great command has caused generation after generation to pass beyond the veil, unevangelized.

For too long have we been content to repeat that some day the Gospel will spread throughout the world; and we have been satisfied with the excuse that to accomplish this was a task beyond our power.

Now, however, we have been roused from our lethargy by revelation of the startling fact, that if certain of the nations do not receive the gospel message now the great opportunity of reaching them will have passed.

Therefore, the imperative mandate to the present generation is to take up and fulfil the duty of evangelizing the world.

Take one illustration: China, which for ages has ever gazed upon her long historic past. China now looks to the future, and is adopting English as the medium of instruction, not only in the philosophy of Confucius and the study of her classics; but for instruction in all the new learning of the West.

Some of those best qualified to judge, declare that the next five years will determine the question as to whether or not China is to become Christian.

Has not, therefore, the hour struck when we must grasp opportunity and realize our responsibility.

Popular non-missionary Christianity is no longer on its trial; it is already condemned.

We who have received the Gospel are debtors to the world for its transmission; and if that debt remains unpaid there lies before us nothing save spiritual bankruptcy.

Nothing short of the whole purpose of God can be accepted as our objective, and until every nation, tongue and kindred is represented in the Body of Christ, we cannot even form a true conception of the whole Catholic Church.

Even statesmen are beginning to see this, and it is pathetic to listen to their explanation that they have been misunderstood, and that all along they have been the missionary's best friends. It is not always easy to explain; and it would be wise to change the name of Gordon College at Khartoum, if the Koran is then to take the place of the Christian Bible.

It is fatally easy to criticize statesmen, and perhaps for them we might find excuse; but for us! For us there can be no excuse; we cannot even put in the plea of ignorance. It is our failure indeed that provides the statesman with his excuse. We have with shame indeed to confess that the Church has largely lost its primary and essential missionary character. Because of the loss of missionary character in the historic Christian bodies, numbers of good men and true are ceasing to find living interest in our worship and our work; these seem to them (and they are a thousand times right) these seem remote from the eternal purpose of God.

In vain do we try and win men back to Christ with our P. S. H.'s. and so forth; but let the brave missionary days of old return, like those when St. Paul passed from East to West, then, when we have recovered our missionary character, when a new generation has arisen to redeem the failure of the past; then, then you won't have to put up your pews to auction, nor try to charm with anthems sung by highly paid choirs, whose incomes surpass the revenue of some

struggling missionary dioceses; for the voices of that generation shall blend in the grand harmony of the Divine Purpose proclaimed in songs of victory—"For the earth is the Lord's and the fulness thereof."

You will not then have to cover the cities with your collectors and your missionary gleaners, humbly waiting for the crumbs that fall from the rich man's table; for when the Missionary Apostles of that generation arise, the people will lay full tribute at their feet, and the lame shall walk in the way of the Lord Jesus; the blind shall see His glory, and the ears of the deaf shall be unstopped, so that the message of the glorious Evangel shall win from short to shore, and the earth be filled with the knowledge of God as the waters cover the sea. Pray that this generation may see this come to pass.

"The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened."

The Parable of the Leaven reveals the essential characteristic of the Christian body, and strikes the dominant note that should vibrate throughout the Holy Catholic Church. These words set forth the primary duty of the Church, which is to convert the potential energy of the inert mass into life in communion with God, entirely obedient to the divine will. That this may be fulfilled the leaven is to be hidden in the measure of meal until the whole be leavened.

Does this at all compare with the Church today?

Why numbers of English speaking white men are bold to say that they do not believe in Missions.

How many in each congregation are red-hot with zeal for the extension of the Kingdom of Christ? What is the measure of our sacrifice for this cause? Why Great Britain spent more on the South African war than all bodies of Christians in our Islands give to missions in a hundred years.

Our Western civilization has become so devoid of the missionary spirit that it has actually inverted God's scale of value, and it places material wealth above humanity.

Men go so far as to say that it is impossible to convert a high caste Mahomedan or to win the Moslem to the cross. They forget that of all peoples, none are so hard to convert as the English speaking race; and they forget the witty retort, "If God Almighty converted you, do you suppose there can be any difficulty with the other nations of the earth?"

The ugly fact remains that Our Lord called His Church into being as a missionary body; and we have done our best to make it something else.

The form of the body has become distorted; that is why men do not recognize it as the Body of Christ. That is why you hear men say: "You must not put the Church in the place of Christ."

Let me take as an illustration what I hope you may find convincing. Our Lord instituted two great Sacraments of the Gospel. What place is found for them in the popular form of modern Christianity?

In a pragmatic age, a man considers that he can get to Heaven all right without being baptised, or without being a communicant. He wishes to divest himself of unnecessary encumbrances, and he does not perceive that he is also discarding duties vital to his vocation.

We are taught that Sacraments are means of Grace; but their place and meaning have been obscured by a latter day form of Christianity which does not understand.

Because we have tried to alter the character of the Christian Church, sacraments appear no longer generally necessary to salvation.

Your broad minded friend who does not really believe in missions says: "My dear fellow, surely you are not so bigoted as to think a man won't get to Heaven unless he is baptised?" It is not a question of "getting to Heaven"; you are not baptised in order to secure a place "up above"; you are baptised that you may at the outset be set apart as Christ's soldier and servant. Look to the Gospel of the institution of Baptism, and you will find it irrevocably bound up with missionary purpose: "Go ye therefore, and teach all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost." Why Baptism is the Sacrament of Missionary purpose and if you obscure its missionary aspect, you naturally allow the sacrament to fall back into the shadow.

So with Holy Communion. Again our friend says:

"Yes, doubtless this sacrament is found in the Bible, but do you mean to say that a man can't get to Heaven without being a communicant?" Again I say, it is not a question of getting to Heaven; Holy Communion is the Sacrament of personal responsibility. Its purpose is to keep us fit to do Christ's service. The Bread and the Cup are the Holy rations of the Soldier of Christ.

Our Blessed Lord would not have given us these two great commandments—"Go ye," "Do this," without purpose, and in the acknowledgement of the missionary character of the Church we have this purpose revealed. If the Church, now so sadly distorted, is to stand revealed to the world as the Body of Christ, it must recover its true shape and form; and the radical cure lies in the restoration of its missionary form and character. And in working for this restoration I venture to suggest that its true place will be found for the sacramental system of the Gospel, the value of which in the scheme of social regeneration is largely overlooked.

Our own salvation is of primary importance, for unless we are being saved we cannot do our duty as soldiers of Christ, but the design and object of spiritual ordinances is not to get to Heaven somehow, but to fulfil God's purpose in calling us into His Church, that the Gospel might be preached throughout the world.

The very selfish aim of personal advantage in religion has lost millions of souls to the cause of Christ. Thus it is that men who

have the love of their brethren in them look upon us Christians as a selfish lot, who care only for individual souls, and say: "We reject Christianity, not because it is too good for ordinary men, but because the Christianity which we see is not good enough for men who have the welfare of their fellows in their hearts."

No, if we are to grasp the opportunity, if we are to rise to the sense of our responsibility, the essential missionary character of the Church as a whole must be restored.

"Our function as individuals is to proclaim in human character and under the circumstances of daily life a Christian practice which shall commend itself to what is best in human nature."

And the mark of that character will be the true love of souls.

The call comes from Our Blessed Lord Himself. He who took upon Himself the form of a bond servant and became obedient unto death, even the death of the Cross. He claims our services, for He has bought us with the price of His Precious Blood.

"We are put here to do what service we can, for honour and that for Him; the sods cover us, and the worm which never dies; the conscience sleeps well at last; these are the wages, besides those which we receive so lavishly day by day, and they are enough for a man who knows his frailty, and sees all things in the proportion of reality."

RIGHT REV. THOMAS F. GAILOR, D.D., Bishop of Tennessee:

He said that the appeal for missions was received by different men in various ways. He cited the case of the great Confederate hero, Stonewall Jackson, who in the midst of a campaign, remembered to send home his monthly contribution for foreign missions. The appeal for missions is an appeal to patriotism. In the past, so far from the State in England having established the Church, the Church had established and strengthened and preserved the State, showing that patriotism is an essential part of Christianity.

We should remember that God's plans would succeed quite independent of our co-operation. If, however, we supply co-operation it would hasten the fulfilment. The Bishop outlined God's plan in evolution of life, from the beginning of life in the water until man "lifted his face from the clod." It was God's power marching on, and that power still goes on. He closed with an appropriate reference to the victories of the Cross in China and Japan.

RIGHT REV. CHARLES H. BRENT, D.D., Bishop of the Philippines:

He said that the spirit of adventure was one of the traits of a true man, and it was true of the cause of Missions, as of every other cause.

Men would not respond to small appeals, because manhood was great, and only a great opportunity would move it. He referred to the great world-wide British Empire with its marvellous opportunities—only 56,000,000 Christians to 300,000,000 heathen.

He spoke of the part of the Orient he knew best. There were movements there which showed that it was longing for something more than what we call Western civilization. "If the truth be in my heart," he said, "I can stand before a hostile audience, and be inspired by their hostility, but in the presence of an apathetic Western multitude my message seems often to die on my lips." From the Orient where he lived to where he then stood was a far cry, yet only a few weeks before he had been in Luzon, and modern facilities for travel had brought him here. He felt that in a sense he had come from freedom there to restraint here, from the freedom of what would be called savagery in Canada to what he would term a refined materialism here.

THE CHAIRMAN in closing, asked all to bear in mind that Missions were of the very being of the Church.

MISSIONARY OPPORTUNITY AND RESPONSIBILITY.

(Trinity Church—Tuesday Evening, Sept. 6th, at 8 p.m.)

Chairman—The Right Rev. John C. Farthing, M.A., D.D., D.C.L., Lord Bishop of Montreal, Montreal, Que.

Speakers: 1. Rev. L. Norman Tucker, L. Th., D.C.L., Hon. Canon of St. Alban's, Toronto; General Secretary Missionary Society of the Canadian Church, Toronto, Ont.

2. The Ven. Henry J. Cody, M.A., D.D., LL.D., Rector of St. Paul's; Canon of St. Alban's; Archdeacon of York, Toronto, Ont.

3. The Right Rev. The Right Hon. Arthur Foley Winnington-Ingram, M.A., D.D., D.C.L., Lord Bishop of London, London, England.

REV. CANON L. NORMAN TUCKER:

We have often heard in how wonderful a manner God prepared the world for the first coming of Christ.

He developed the Greek language to make it the vehicle for the preaching of his Gospel. He provided the Roman power to protect the Messengers of His Grace. He trained the Jewish nation to furnish the Heralds of His salvation. And "when the fulness of time was come God sent forth His Son."

And how nobly did the early Church respond to its great opportunity. The first disciples went everywhere preaching the Word; unknown evangelists planted the first Gentile Church in Antioch; St. Peter went to the Circumcision and St. Paul journeyed to the utmost limits of the West. And now He is preparing a larger world through a larger Church for the consummation of all things.

I wish there were time to show how wonderfully God has opened the door into Japan, which fifty years ago was closed even to Europeans; how Korea was the hermit Kingdom twenty-five years ago, and now has 100,000 members of Christian Churches and 200,000

adherents; how India is honey-combed by the influences of civilization and Christianity; how Africa, the dark Continent, has been thrown open, in the space of a life-time, to civilization, education, and the Gospel of Jesus Christ; and how, greatest marvel of all, the Turkish Empire, before our very eyes, in the last two or three years, has broken down the main barriers that stood in the way of the preaching of the Gospel. I only have time to glance for a moment at China, the greatest missionary field ever presented to the Christian Church.

What a land; as large as Canada and so fertile that it has fed its population for four thousand years, a population now numbering four hundred millions of people; abounding in minerals of all kinds, with coal in nearly all of its eighteen Provinces and in one Province alone, in sufficient quantity to heat and run this planet for one thousand years; and with rivers like our own St. Lawrence, taking their waters in the heart of the Continent and carrying them across the Empire to the sea.

What a land! and what a people! Four hundred millions in number, one quarter of the whole human race, one-half of the non-Christian world; the most thrifty people on earth, living on a few grains of rice a day; the most industrious, loving work for its own sake and never tired of work; the children living in profoundest respect for their parents, an example to children even in Christian lands; the nation loving peace for its own sake, suffering injuries rather than avenging them, an example to the great war-like nations of Christian Europe; the most vigorous race in mind and body on the face of the earth today.

What a people! and what a history! Chinese laws were wiser than those of Egypt, when Moses led the Children of Israel through the wilderness; Chinese kings wrote sacred songs that have been committed to memory ever since, before David tuned his harp and chanted the twenty-third psalm; Chinese bards sang the glories of a noble ancestry, whose tombs were even then mouldering into dust in their midst, before Homer sang the glories of Achilles and Agamemnon; the Chinese wall built two hundred years before Christ contains material enough to build a wall six feet high around the globe; Chinese ladies clothed themselves in silks when the ladies of the Court of Queen Boadicea painted their bodies with woad and clothed themselves with the furs of animals; the Chinese invented the mariner's compass one thousand years before the discovery of America, and gunpowder five hundred years before Roger Bacon.

What a people! and what a trophy to present to Him who made of one blood, all nations to dwell on the face of the earth and who died to redeem the whole race of man.

Now the determining feature in modern Chinese history is the contact of China with the nations of Europe, a contract which has not always been to the credit of the European and the Christian. For four thousand years China lived in splendid isolation. The first Europeans who appeared on her coasts were the Portuguese, and they came

as pirates—buccaneers on the high seas—were the first European Christians with whom the Chinese became acquainted. Next came the English and they appeared in ships laden with opium and they inflicted on China the greatest wrong which that ancient Empire has suffered in the whole course of its history. This led to the first opium war of 1839 as a result of which, China was brought to her knees, was made to pay a large indemnity and the English quietly seized Hong Kong. And the opium trade led to the second opium war, that of 1860, when European soldiers desecrated the sacred palaces of Peking. Once more China was brought to her knees, was made to pay a large indemnity and the English enlarged their boundaries around Hong Kong and made it the finest naval and commercial seaport on the Pacific Coast.

The Japanese, following in the footsteps of England, seized Port Arthur in 1894. Wrested from Japan by Russia, re-wrested from Russia by Japan, Port Arthur remains in the possession of the Japanese to this day. Germany following in the footsteps of England and Japan seized Kiao Chau. Then France, following the noble example of her neighbours, seized Tong Kin; as though Halifax and Quebec, Victoria and Vancouver, were in the hands of foreign nations!

Do we wonder that the Chinese do not love the Europeans? Why ten years ago, the question before the courts of Europe was the dismemberment of China. Just imagine tearing that ancient Empire limb from limb! The only thing that saved the situation was the jealousy of those same European powers who did not know how to divide the spoils. This led to the Boxer movement, which in its origin was patriotic and arose, not from hatred of the Christians, but from dread of the Europeans. In this unfortunate episode hundreds of missionaries and thousands of native Christians lost their lives. As a result, the armies of Europe and America were let loose on China. The Chinese were once more brought to their knees and made to pay a large indemnity and then at last, China had learned her lesson. She saw that to protect her integrity and independence she must adopt European methods and so, as it were in a moment, she reversed her age-long policy. She has begun to build ships and to train soldiers after the European fashion, so that when the opportunity arises she may be able to speak with her enemies in the gate. She is planting printing presses and post offices over the whole Empire. With one stroke of the pen she abolished the educational system that had prevailed since the days of Confucius; and she has adopted the European system of education. She has turned her face from the past and she now looks into the future and she is appealing to Europe, to America and to Christianity, saying: "Send me your best; your best engineers, your best teachers, your best missionaries, your best Gospel to lead me into the uncertain future that lies before me."

Now what is our responsibility as a National Church in the face of these great opportunities? We are met here to celebrate the two-hundredth anniversary of the first church service held in British North America. And the centre of our celebrations is the dedication

of a magnificent Cathedral to the glory of God, for Divine Worship and as an emblem of the unity of the Canadian Church.

The first church service was held in Annapolis in 1710; the first church was built in Halifax in 1749; the first Colonial Episcopate was established in Nova Scotia in 1787; then the See of Quebec was formed in 1793; Toronto, 1839; Fredericton, 1845; Rupert's Land, 1849; Montreal, 1850; Huron, 1857; Columbia, 1859; Ontario, 1862; Moosonee, 1872; Algoma, 1873; Saskatchewan and Athabaska, 1874; Niagara, 1875; New Westminster and Caledonia, 1879; Qu'Appelle and MacKenzie River, 1884, and Selkirk, now Yukon, 1891; Keewatin, 1899; and Kootenay, 1900; and now a perfect network of dioceses has been formed to cover the whole Dominion of Canada. And together with outward expansion has gone inward consolidation. The first Diocesan Synod was formed in Toronto in 1852; the first provincial synod in Montreal in 1862; the second provincial synod in Rupert's Land in 1872; the Domestic and Foreign Missionary Society in 1883; the Woman's Auxiliary in 1885; the Winnipeg Conference in 1890; the first general synod in 1893; and finally, to give life and vigor to the whole, M. S. C. C., in 1902.

We have just dedicated to the glory of God a beautiful Cathedral in stone which is an ornament to Halifax and a credit to the whole Canadian Church. What remains to be done is that we should dedicate to the glory and service of God the living stones of our loved church, that spiritual temple of which the Cathedral is a noble emblem. We might make here an act of self-dedication, as a fitting part of these celebrations, and, speaking in the name of the whole Canadian Church, say, on behalf of the high and holy purposes to which the Church has been called, "Here we offer and present unto Thee O Lord, ourselves, our souls and bodies, to be a living sacrifice, holy, acceptable unto Thee, which is our reasonable service."

VEN. ARCHDEACON CODY, D.D., St. Paul's Church, Toronto:

The World Missionary Conference at Edinburgh has brought to the Church at home a more vivid realization of the needs of the non-Christian people and of the resources available for meeting them. The vastness of the task throws us back on the vastness of our God. The world situation presents a challenge and an answer. Never was there a more remarkable conjunction of claimant opportunity abroad and willing mind and ready hand at home. We are living at a veritable crisis or turning point. The present opportunity is limitless, but it may be transitory. It is with us now, but it may not remain. The next ten years will be the occasion either for a glorious forward movement in the spiritual welfare of the race, or for a negligence and blindness which will entail on the whole Church sad loss and weakened force.

Every element in the present opportunity constitutes a challenge and involves a responsibility.

1. There are movements both disintegrating and aggressive in the non-Christian religions.

(a) As education spreads, the educated classes sit more lightly to their old religious faith. The Government Schools of Japan and India are rigorously secular. China, Turkey, Egypt and Persia are adopting the same educational policy. The result in Japan is an educated class largely agnostic, and in India one rationalistic and politically restless. Wherever a system of purely secular education obtains in non-Christian lands the rising generation is being left without any religion at all. The student class of India is, says Sir William Hunter, "without discipline, without contentment, without God."



VEN. ARCHDEACON H. J. CODY, D.D.

In China the minds of the people may be exclusively directed to the material aspects of Western civilization, and they may imagine that religion is not necessary to the life of a nation. Knowledge from the West may be assimilated by the East without, (to use the Archbishop of Canterbury's phrase) "the sanctions and history and long discipline which have given it birth and nurture and virility for ourselves." This situation calls for a great expansion of Christian educational missions. Existing institutions should be strengthened, new ones established, and more direct efforts made to reach the student and educated class. The Chinese, for example, are anxious for Western learning. They will get it either with Christianity or without Christianity. It is our opportunity to give them a Christian education.

But it is not only the educated classes who are being shaken in their past beliefs. The masses are conscious of a changed religious atmosphere. The introduction of Western commerce and industry creates conditions which are unfavorable to the practice

of ancient customs and to implicit faith in ancient gods. A general process of disintegration is going on. In China, Buddhism is no longer a regulative power in the life of the people. Buddhist temples have been abandoned or turned into schools. Mohammedanism is aggressive, but as a religion has made little intellectual or spiritual progress, and therefore, is unable to command the sincere allegiance of those who are influenced by the modern learning. Its creative energy is gone.

By this weakening of old faiths, and by their failure to satisfy the deeper needs and longings of the heart, a heavy responsibility is laid on the Christian Church. If non-Christian people are released from their old restraints, shall we not supply them with that higher restraint which is imposed by the knowledge of God in Jesus Christ? "That which is in part" in their national cults will be "done away" by being taken up into "that which is perfect" in the Christian faith.

(b) On the other hand, there are pagan revivals and renewed aggressions which equally demand fresh Christian effort. In some parts of the field the non-Christian religions are manifesting increased activity, and are adapting to their own propaganda the leading features of the Christian missionary campaign. There is a revived Buddhism in Japan, Burma and Ceylon, which borrows Christian methods and ideas, and has its Young Men's and Young Women's Buddhist Associations. By the deification of Confucius Chinese officials and Government, students are obliged to pay him adoration. The various sects of Neo-Hinduism are influenced by Christian phrase and practice, while magnifying certain aspects of Hinduism. In Africa, Mohammedanism is contending with Christianity for the allegiance of the native tribes. Which religion will there succeed the fast departing animism? These aggressive efforts of the non-Christian religions, identified with patriotism, challenge to a more aggressive Christian strategy.

2. East and West have met and mingled. The impact brings out, as has been aptly noted, the best and worst of both sides. The world has shrunk in size during the past forty years. The marvellous developments of inter-communication have made possible a more rapid extension of Christ's Kingdom; they have also made possible a more rapid spread of antagonistic influences. The non-Christian people become familiarized with the worst practices of Western life. In sea-ports godless traders may introduce new temptations and add virulence to old ones. Many do not discriminate between the vicious representatives of the West and the genuine ambassadors of Christ. Drink and immorality work untold havoc. Habits of luxury and self-indulgence are introduced from the West. The Oriental student in Europe and America may see and be influenced only by the materialistic and demoralizing elements in the life about him. The rationalistic and infidel views of the West spread to the East. Anti-Theistic and anti-Christian magazine articles are republished in Japan, China,

India and Turkey. To these deadly gifts of decadent civilization Christianity must furnish the antidote. Into regions as yet untainted by the corrupting West, Christianity must be promptly extended. The time in which to do this is perilously short. The whole impact of Christendom on the non-Christian world must be thoroughly Christianized. All our international and social dealings with non-Christian people and governments must be controlled and directed by Christian principles. Our representatives in trade and commerce in foreign lands must be surrounded by strong Christian influences. These aggressive and courageous members of the homeland must be saved from a moral virus abroad. No moral cancer can be tolerated in the East without ultimately affecting the West.

3. There is a marvellous awakening in the East. All things seem in a state of flux, as a national self-consciousness is being born. Following the example of Japan the Asiatic people have awakened from their long slumber. From the intellectual leaders to the masses whole nations are in ferment. People numbering three-quarters of the race, of marked mental power and ancient culture, are facing the questions of intellectual and social freedom, of economic development and national unity. It is probably true that never in the history of the world were such vast numbers of human beings involved in such stupendous changes, social, commercial, industrial, educational, religious. Japan already is the most brilliant example of a vital and triumphant nationalism. China, Turkey, Persia and India feel the stirrings of the same spirit. The Orient is becoming conscious of itself. It believes it has its own contribution to make to the life of the world, and can make this best by preserving its independence and developing on the lines of its national characteristics. How shall Christianity relate itself to this growing national spirit? This nationalism is in no small degree the result of Christian teaching as to the value of the individual, and the worth of liberty and progress. This Western civilization, so much coveted by the East, is based on and preserved by our Christian religion. Christianity cannot, therefore, be incompatible with this new born national consciousness. It is not a foreign religion, but the universal religion. Christianity must show itself to be universally indigenous, and capable of being identified freely with all genuine and noble national aspirations. Our religion is the most fundamental thing in our Western civilization. If Eastern people adopt our civilization without our religion, what more disasters may not ensue? The present state of plasticity cannot in the nature of things long continue. Rigidity will assuredly follow. Will these new nationalisms set in Christian or in materialistic moulds? Will the material advantages of the West be seized without their underlying principles, or will the Gospel be brought to bear on this transition state, and national integrity and righteousness be secured for the permanent greatness of the people? The answer depends on the present action of the Christian Church. Now is the decisive moment.

4. There is "a rising spiritual tide" in the mission field. The missionaries at the Edinburgh Conference witnessed almost every-

where to a Christward movement. The greatest triumphs of the Church have been won in the last decade, and in the hardest fields. Here and there are missionary forces hard pressed, but if we view the field as a whole, victory is assured. Spiritual awakenings in China, mass movements in India, student revivals in Japan, are part of the general engagement. The Church is called to take advantage of a rising tide. Bring up the auxiliaries and, in Napoleonic phrase, "turn defeat into a rout."

5. On the home field is a series of co-operating movements. The Student Volunteer Missionary Movement has called forth a supply of the best men and women for foreign service. The Mission Study Movement is creating a constantly widening host of well-informed missionary supporters. The Laymen's Missionary Movement is providing the material resources needed for the extension and more adequate support of the missionary enterprise. The coincidence of these three movements with one another and with a unique world missionary opportunity is a plain sign of God's leading.

If these opportunities are seized the next decade will be among the most glorious in Christian annals. It is possible to evangelize the whole of the non-Christian world. Every part is now accessible. Minds and hearts are more open to Christianity than ever before. Never were the resources of the Home Church greater in men, money, members, experience and energy. The Gospel is still "the power of God unto salvation to everyone that believeth." The ministry of intercession is an inexhaustible mine of almost unused wealth. The workers have spent themselves on the task of sowing the seed and praying for the harvest. The sacrifice of the past is ready to bear fruit. A wonderful in gathering of souls awaits the coming of the Lord's labourers. The call is, Enter in.

If the Church fails to appreciate her present duty, grave consequences to herself will ensue. The heart of the Church will grow hard; Christian character will deteriorate; the name of Christ will be dishonoured. To a disobedient Church Christ cannot give His long period of preparatory work on the mission field is passing into the period of harvest. With intense energy and utter self-denial power or His blessing. To save the Church in Christendom from the perils of self-complacency and material prosperity, to save Christian nations from the disintegrating effects of luxury and ease, there is needed the redeeming power of a great unselfish purpose. "The moral equivalent for war" is found in the missionary campaign for the spiritual uplift of the world. We shall save our national life by losing it in the redemption of the nations. The Church needs a world purpose so vast as to lift her out of mere localism; a task so gigantic as to throw her back upon God.

If the Church obeys the call to enter in, none can limit the possibilities of her enrichment. Her heart will be enlarged. Abundant life will come to an obedient Church. No power will be received for work at home. An unanswerable apologetic will be furnished to those who have lost faith in the vitality of Christianity. Christians will draw

more closely together. Feeling they are workers together with God, they will feel they can be workers together with one another. Christ will be more fully known as each new nation contributes its interpretation of His character and worth to the sum total of Christian experience.

This is indeed, in Mr. Mott's fine phrase, "the decisive hour of Christian Missions." Christianity is on its trial as a world religion. It is a decisive hour for the Christian Church.

Lord, open our eyes that we may see and seize the great occasion.

RIGHT REV. A. F. WINNINGTON-INGRAM,, D.D., Lord Bishop of London:

As I sat among you and heard such impassioned appeals from two such whole-hearted servants of God, I thought to myself that I had a responsibility to face. We must all have been affected by these discourses and must have had forced upon us our obligation in regard to missions. It is a great responsibility to hear two such appeals as those. We all must answer before the judgment seat of God for what has been said to us. We cannot be the same after this service as we were before.

Every where one hears people say—what is the real good of Foreign Missions? Convert the people in the slums first. Christian servants converted from the heathen are worse than before.

The idea back of all this shallow criticism is that God will convert the world if he wants it done.

There are four things to remember:

1. Gods will do His work through man. Moses did not want to do the work he afterwards did. From the time of Moses up man has been used as an instrument in God's hand to effect salvation and reforms. Human lips and human influences have been God's agencies. The prophets had to speak, because God chose them to do so. Saul was turned round into St. Paul. It is God's certain and revealed will to convert the world through man.

2. God is not afraid to face the consequences of his own actions. If a man does not do His work it will not be done. If the missionaries had not come to England barbarous Britain would be barbarous still. If Christians had not built 240 churches in London during the last forty years that work would have been left undone. Had England not sent out missionaries, if Christians in other nations had not done likewise the new world would not have become Christianized. If man does not go to open China to make it a garden of the Lord it will not be done.

3. The Holy Spirit only guides a missionary soul and a missionary Church. The promise of the constant presence depends upon going into the whole world. Go into all the world and the Spirit will be with you—otherwise not. If you are dead or dying in your parish, here is the secret—you are not missionary.

The soul without the Holy Spirit is dead, so is a church which has no zeal for missionary work. Ministers should be red hot for

missions, not preach missionary sermons only because of necessity. When a church regains a missionary spirit it will regain the presence of the Holy Spirit.

Clergy are ordained for the world. Be missionary and you live.

4. There is nothing in the world like the happiness of the missionary. The face takes on a heavenly beauty—a joy comes that the world cannot give nor take away. Even the work in East London brought a mysterious joy and such a work is nothing compared with the work away from home and friends. Even slum work has its great joys. The more you give up for the Good Shepherd the nearer He comes to you.

If all this is true, is it not obvious that each boy and girl—that you must be a missionary. I believe in the cry—"The Evangelization of the World in this generation."

Is it right that Whitechapel and Bethnel Green should be Christianized before the heathen world? When there were only two apostles in Antioch God said, "separate for me Barnabas and Paul," and send them to different work." It is a sacrifice for the Christian world to send to the mission field its best workers, but the best should be sent out. I have had to part with twenty or thirty of my best young ministers every year. Nova Scotia, Canada, the world, this should be the extent of mission work of Nova Scotians. Chinese have their virtues, but they have their evil customs as well, due to the presence of civilization. There is boundless reformation to be wrought. Below the surface there is such lust and such vice as should make every mother shudder.

Prayer and service and labor make the desert blossom like a rose. "Why not myself?" each should say. You can be a missionary at home as well as abroad in one sense. A red hot missionary is red hot anywhere. The few sheep among you are as important to the Good Shepherd as those in the great Northwest. You must be a missionary in your own parish—red hot. The missionary cannot stop—he must pray and work for the whole world until Christ reigns everywhere.

In a certain district in London some years ago the police refused to allow a clergyman to go into it on account of the wickedness of it. Today, through the efforts of a godly man, there is a church there, full of activity and fully organized.

I shall be thankful to my dying day that in my thirtieth year I offered myself for missions, and it was the Providence of God that sent me to the East of London rather than to the East of the world. Go to work, go to prayer until each shall see the travail of his soul and be satisfied.

THE CHAIRMAN said a few words to express the thankfulness which all must feel for the blessings of the past few days of the Congress. He said everyone should make a note in his book of remembrances of the wonderful things that have been ours in these last few days.

"Let us keep tonight and always," he said, "the blood-stained Cross of Christ before us and remember that "God so loved the world."

The Church and the Man.

THE CHURCH'S WORK AMONG MEN.

(Section B.—Wednesday, Sept. 7th, 10 a.m.)

Chairman—The Most Rev. Samuel Pritchard Matheson, D.D., D.C.L., Lord Archbishop of Rupert's Land, and Primate of all Canada, Winnipeg, Man.

- Speakers: 1. The Ven. Henry J. Cody, M.A., D.D., D.C.L., Rector of St. Paul's; Canon of St. Alban's; Archdeacon of York, Toronto, Ont.
2. Rev. William Wilkinson, St. John's Chapel, Trinity Parish; the "Wall Street Missioner," New York, N. Y.
3. The Right Rev. J. Taylor Smith, D.D., C.V.O., Chaplain General of the British Forces, War Office, London, Eng.

THE CHAIRMAN made a few opening remarks. If we look after the men he said, the women will look after themselves. He did not believe in the man putting his religion in his wife's name.

VEN. ARCHDEACON H. J. CODY, D.D., Toronto, Ont:

He would ask a few preliminary questions:

1. Does the church want men in its membership? To this there was but one answer—unquestionably she does.
2. Are men less religious than women? Defining religion as "the life of man in his supernatural relations, and religion grounded in the very constitution of man, so that he is essentially as religious—as religious as women.
3. Have we reached and are we holding the men?

We must admit our grievous failure in this regard. There is no more serious problem than the widening gulf between the man and the Church. General Booth had found this true on the Continent of Europe. Mr. Moody in America.

Some say the fault lies with the Church. If services were better, preaching better, singing better, the church would prosper. Others say the fault lies with the world, which has not spiritual sense enough to value religious things.

Our own ancestors knew that fear was the old motive power driving men to church, or the men went on account of intellectual hunger. The clergy had the best libraries and knew most. Nowadays a man who prepares himself carelessly for his preaching has missed his calling. We can comfort ourselves, however, that today men come to church because they want to and not because of any unworthy motive. It is unworthy of us to grieve because the world is materialistic. St. Paul did not do that.

We need a revival of a higher doctrine of the Church. The Church's doctrine should not be below that of St. Paul. You must approach the idea of the Church from above. Let us be more Christian out and out—like the Christian life with energy—every man a missionary, a seeker and a saviour.

Again we need to claim the whole personality of the man for Christ and we need to rescue the individual—make him feel his own value. The immortal soul is directly accountable to God. Individualism and Socialism both wither the individual. Only the concept of spiritual redemption will rescue the individualism.

Lastly, let us remember that our aim in every parish is to secure every man as a worshipper and a worker. Start with the boy and keep him. Individual soul saving is the most effective work. The clergyman must not be too much of a parson to be a man. Our aim is to build up not so much large congregations as large men. We should make great demands for service.

The "climateric" of all is this—we should make great demands for service from her men; let us offer men swords instead of prizes.

REV. WILLIAM WILKINSON, Trinity Parish, New York:

He said he had come from New York because of the fond delusion that he was needed, but after being here for the last two days, he had begun to find that he had much to learn.

We must remember the Church is not made by man; it is Divine; God made it, and He gave it laws. The rules of its life are His rules, and in the Church the supernatural is the natural. If we kept this truth distinctly in mind, it would save us from much trouble and confusion. We cannot by natural law explain the mighty things which take place in the Church of God, and which in all historic times have been taking place, because God has all along been working miracles, and works them yet. We often fail to see and realize this mighty and all world-wide vital truth in the world which God has made. But, remember, it is at the foundation of all noble work in the realm of service which deserves the name "religious." It is not by the wisdom of philosophers, nor is it by the strength of giants, or the wealth of kingdoms, that the regeneration of the souls of men or the abiding changes in their lives takes place. It is by "My Spirit saith the Lord."

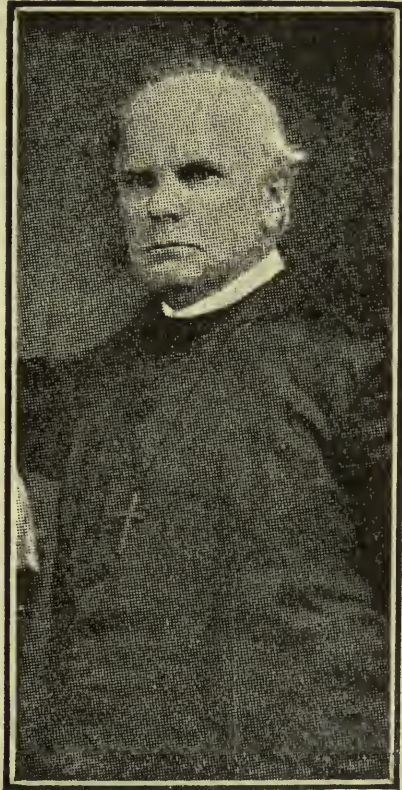
Yet the master of the world works by and through men, and He has given us a book, the Bible. This we are to know. Do I need to insist upon this obvious truth? Yes, I do, because the Bible is not known as it deserves to be. Out of date, some one tells us. That is not to be believed by any Christian man.

He did not know enough about higher criticism to be worth the paper his address might be written on. But no missionary work of any value can be done by those who don't read their Bible. Our duty is to read it, to mark, learn and digest it. In it God stands revealed as in no other place—His name, nature, law, plan for all His children, and that law is not, as sun or moon is, arbitrary creation; it is the

expression of an eternal and all-blessing rightness. It is for every man's good. To break it is sin, sorrow, confusion, death; to keep it is purity, joy, life and peace.

This is in its last principle the foundation upon which rests the atonement of our Lord and Saviour Jesus Christ.

The first duty of the Church is to make known and get done the will of God; for knowledge how to do this should be our daily prayer and constant study—that we may be fit for the Master's use. The consecrated man is the prime need for work amongst men. I believe, therefore, I speak; "I sought the Lord; He heard me"; "this one



REV. WILLIAM WILKINSON, M.A.

thing I do;" "My meat is to do Thy will;" "I must work the work of Him that sent me." Nothing can be put in the place of personal deep consecration, in the place of right loyal love to Jesus Christ, and of all men for His sake.

A great help in working amongst men will be a good working knowledge of the men amongst whom we work. How few workers know good plain, picturesque, racy, sententious speech—speech that

fills the ear, rests in the mind, and fills the heart; the speech which comes ringing through the ages. The New Testament is full of it. I hear speech often which not one man in five understands. Jesus talked about sky, earth, flowers, fruits, birds, fishes, wind, storms, calm, sin, repentance, forgiveness, help, sorrow, comfort, father, mother, home, heaven, plain speech. Speech that reaches the heart, changes the life, and is the means of bringing all the life of God into the life of man

Then in work amongst men we need common sense. Jesus Christ is the king of common sense. No teacher in all the world ever lived who daily showed as much. Every parable He spoke, every command He gave, every answer He made, every work He did, is full of plain, simple, hard-headed, common sense. Note this well, common sense is always useful sense. The ignorant it teaches, the weak it strengthens, the sad it cheers, the joyful it makes more glad. You cannot read the Gospel, or a page of it, but you see this.

Sound sense is a noble gift of God—for the good of all men. We have with us the useful, the renowned, Bishop of London. 'Tis told how, in the noblest work he ever did, open air work in London, some one said: "Oh, religion, ah! you have a lot of sorts; which are we to believe—the Baptist, with his water; the Methodist, with his fire, or you churchmen with your starch?" That, no doubt, was intended for a knock-out blow. For many men it would have been. Not for the Bishop of London. Let us see about that. Water purifies, fire warms and cheers, and starch beautifies many things; purity, cheerfulness and beauty are useful. Nobody laughed at the Bishop. Every one admired his honest sense, and he is doing business in the same old useful way.

In doing work amongst men, tell them how great your Master is; how world-wide His plans, and abiding His love.

A girl went to London from Suffolk, and in fourteen years never wrote to her mother. She lost character and health. Sick, sad, poor and helpless she went home. Got there at two o'clock in the morning, opened the door—it was not locked. "Why is the door unlocked," she said. "I thought you would come back," said her mother. So God's door is open.

RIGHT REV. J. TAYLOR SMITH, D.D., Chaplain General of the British Forces:

Coming after the Canadian Chrysostom and the American Demosthenes, I feel like the Queen of Sheba.

The subject brings before us what might be called in the Church "the neglected continent"; there is no more fruitful field. But it is no use trying to feed men with an empty spoon. I asked a man in Halifax what was the best way to reach those who don't come to Church, and the answer was—by example of life.

A reason for failure is the lack of manliness in clergy and laity. Affectation destroys, and secondly, failure is due to want of tact. There are no bad congregations here, only bad clergymen. You must have a message and the men will come.

Gambling, intemperance, uncleanness and indifference are four chief hindrances and where the Church loses the man it is because she had not got the boy.

We must put positive ideals before boys. Another cause of failure is lack of united prayer and action.

Faith in God and man is necessary to avoid failure. We fail in apologizing for our message. We stand—clergy and laity—upon this threefold foundation stone of Christianity. God with us; the only way man returns to God.

1. The fact of Bethlehem, the Incarnation.
2. The fact of Calvary—God for us.
3. The fact of Atonement—God in us.

The remedy is the invitation of sympathy and co-operation. Men are waiting to be used.

What England needs today is the man of God more than the man of war. The message of clergy must be the putting before men their weakness and failures and the way of the future life in Christ.

MEN'S WORK IN THE CHURCH.

(Section B.—Wednesday, Sept. 7th, 11.30 a.m.)

Chairman—The Right Rev. James Fielding Sweeny, M.A., D.D.,
Lord Bishop of Toronto, Toronto, Ont.

- Speakers: 1. Rev. Charles Henry Robinson, M.A., D.D., Editorial Secretary, Society for the Propagation of the Gospel in Foreign Parts; Hon. Canon of SS. Peter and Wilfred, Ripon; S. P. G. House, Westminster, S. W., London, Eng.
2. The Ven. Thomas J. Madden, Vicar of St. Luke's, Archdeacon of Liverpool, Liverpool, Eng.
3. The Right Rev. J. Philip DuMoulin, M.A., D.D., D.C.L., Lord Bishop of Niagara, Hamilton, Ont.

REV. CANON C. H. ROBINSON, D.D., London, England:

In the outset he said that the Church in England felt that Canada has much to teach it in the matter of the organization of laymen for the work of the Church.

Referring especially to the Laymen's Missionary Movement, "we wish," said Dr. Robinson, "that you would send us a deputation to England to arouse enthusiasm there."

He presented for the consideration of the Congress this question:

"Will the spiritual growth of the Dominion keep pace with its material expansion?" saying that he had travelled a number of times across the continent and could understand why it is that every Canadian is an optimist.

One of the ways in which men in the Church may do far-reaching good, was that of limiting the evil done by false and low class newspapers; here the speaker cited instances within his own experience of the evil done through this means. "Nor," said he, "does the whole



REV. CANON C. H. ROBINSON, D.D.

blame rest on the editors. The reform must come from the readers as well as the editors. If we want to put a stop to the circulation of gutter papers and low class books we must begin with ourselves."

Great stress was laid upon mental health and the reading of bad literature.

VEN. ARCHDEACON MADDEN, Liverpool, Eng.:

Of all the Churches in Christendom I think the Church of England has, in the past, made least use of her men in spiritual work. We have never used our laity for distinctive spiritual activities to the same extent as the Roman Catholics, the Lutherans, the Presbyterians, the Methodists or the Salvation Army. We have used them as Wardens, Sidesmen, Vestrymen, Choirmen; but while professing to recognize the priesthood of the laity, we have done little to make it a practical reality. All this, of course, is more particularly true of the Church in England. As regards the Church in Canada, you have taught the Mother Church much, because of the common sense way in which you have utilized your godly laymen in parish work and in the development of new missions. It may be that the traditions of a National Church—the strong belief of many churchmen that spiritual work ought only to be done by the clergy, and, also, the diffidence of Englishmen to speak about religion, while yet experiencing its power—may account for this lack of service by our men.

There exists in England, a strong prejudice among ordinary churchgoers, to laymen taking any part in our Church services. Let me illustrate this from personal experience. Once a year I have a service, on the Sunday nearest St. Luke's Day, for the medical profession—they come robed, and in large numbers.

I suggested to the Medical Council that one of their Committee should read the lesson. They objected to anything of the kind. It was to them as the sin of Korah, Dathan and Abiram. During all the years this service has been held, no doctor has ever read the lesson. But the doctors are not singular in this respect. We hold a special service for the legal profession. The Bishop was the preacher. He thought one of their number should be invited to read the lesson. I saw the Secretary of the Law Association and told him the Bishop had expressed a wish that the President or some other member should take part in the service. They one and all declined.

Here is a further experience. Dr. Lankester is the Lay Secretary of the Church Missionary Society. He is also a licensed lay-preacher in the Diocese of London. With the consent of the Bishop of Liverpool Dr. Lankester was invited to address the medical profession in St. Luke's, as nearly all the doctors live in that parish. The service was held at 8.30 on a Sunday evening, so that it would not interfere with the usual 7 o'clock dinner. Here was a speaker likely to attract the faculty—a member of their own profession—an expert on the subject of missions, and possessing a gift of lucid utterance. We issued personal invitations for this service. Two doctors turned up—one my own Churchwarden and one a very old friend. I had a bad night after that experience. I thought we must have blundered in some way. In a chastened spirit I visited my medical friends the following week. I found the same reason given by all. It may be summed up in the old proverb, "Let the shoemaker stick to his last." They did not believe in preaching doctors or in practising parsons. As one old doctor bluntly said: "I am against quackery in the pulpit."

There is neither logic nor reason in all this. Spiritual gifts are not solely the possession of the clergy. But we in England understand the inherited shrinking of our laity from seeming to make a profession of being a whit better or more religious than the men of their own class with whom they associate day by day. It is not a case of being ashamed of their religion. It is rather that innate British dread of "cant," where personal religion is concerned. It is a quality not to be despised, but it may have in it an element of pride rather than humility. This hesitancy amongst the laity to undertake definite spiritual work is not confined to one class. We find it in every class. The Archbishop of York told us the other day of a farmer in the East Riding who summed up his work for the Church in these words:

"I tak' up collection on Sunday; I vote Tory; and I'm agin them teetotalers."

After that—could his churchmanship be questioned even by an Archbishop? This type of Churchman, in one form or another, may be found in almost every parish in England. The spiritual side of Church work is not for them—they “leave all that to the parson.” This is pure unadulterated priest-craft—if they would but see it. We are doing our best to break down this “priest-craft” of the laity, by emphasizing more and more their true priesthood. The Church of England’s Men Society is helping much in this direction, and so also is the Laymen’s Missionary Movement. This movement is not quite as prominent in England as it is in the United States and Canada. Here is a report from “Men and Missions” of a Laymen’s Convention in a Western frontier city:

“The Governor took the chair, and the ex-Governor and prominent judges presided at other meetings. The day sessions were crowded with men. They voted to increase their gifts to missions from \$3,800 to \$9,000, but they will far exceed that amount.

“The Governor of the State said that he would join the Church the next Sunday. He said he had also decided to retire at the close of his term of office, and devote his life and fortune to work among men. Though he had never given anything to missions, he gave up his gold watch in order that he might make a special sacrifice for the foreign mission cause. Many who were present had never before seen a live missionary.”

Within the last few years an organization of laymen—not all Churchmen, it is true—has been formed in England in defence of the sanctity of the Lord’s Day, as a day of rest and worship. And in other directions the laity of the Church are breaking through their reticence and speaking out on definitely religious questions. The Bishop of London and other Bishops have licensed many laymen in recent years to read portions of the liturgy, and to preach.

In a new country, where you are not trammelled with antiquated customs and hoary traditions, your laity are much more free and ready to help—not only in the finances of the Church, but also in its spiritual enterprises. The excellent work of the Brotherhood of St. Andrew has done much, not only to educate and enthuse its members, but also to create a lay-ministry throughout the Church in Canada. It is educating a large body of Church men and boys to pray and work in the service of the Church with true Evangelical zeal, as each one learns that it is his first duty to labour to bring some other man or boy to Christ through His Church. Then it is to be remembered that in your outlying Missions you have had to depend, to a great extent, on the ministry of Christian laymen. This has helped to break down any opposition that may have existed, in former days, to a lay-ministry in your Church. Necessity is the mother of common sense.

We clergy of the Church of England have always to take care not to let our “autocratic instincts” stand in the way of earnest laymen taking their lawful part in the ministries of the parish and the sanctuary, when they are intellectually and spiritually equipped for the same. We have need also to impress upon the men of the Church

that there is in this, our day, a call of God to them, to take their full share in the work at home and abroad. If they feel they are not called to be heralds of the Cross in the foreign field, we must teach them that they are surely called to be "witnesses" unto Christ in their parishes and amongst their fellow-citizens. The dearth of clergy in England and the Colonies is forcing the Church of England more and more to face the question of giving a wider field to the spiritual gifts of the laity of all classes. It comes almost as a new revelation to our laity that the responsibility of service rests upon all members of the Church, by virtue of their baptismal vows—and that the manifold ministries of the Church are not committed to the clergy alone, but to the whole Body—to the blessed company of all faithful people. While the position of the clergy is respected as a divine ordinance, the laity must not forget that they are, as Bishop Gore reminds them, "intelligent participators in a corporate life consecrated to God and to the service of God." How very few of our people really accept this wholesome doctrine.

For many years the burden of "Men's work in the Church" has been upon the hearts and consciences of the Bishop of Liverpool and his clergy. We have a very large and increasing ministry to men—especially in Bible classes and Men's Services. There are over 15,000 men under instruction every Sunday afternoon. What we have longed for was to secure the devoted service of these thousands of men for the Church of their fathers; in the aggressive work of our parishes, and particularly in our slum missions. They were receiving much teaching—but giving little service. Three years ago we decided to federate these classes and services under the title of the "Liverpool Church Men's Federation." We have carefully built up the Federation on constitutional lines: The Diocesan Council is formed of representatives from the Rural Deanery Council, and the Rural Deanery Council is formed of representatives from each Bible Class or service federated, with the addition of certain co-opted laymen interested in work amongst men.

Then within this Federation, the Church of England Men's Society is at work—uniting the keen Christian men and communicants in an inner circle of prayer and service. We have in each Rural Deanery a united Service once a quarter, and this impresses the men with the necessity for a corporate witnessing for Christ, and exhibits the spirit of brotherhood.

I find you have an almost similar organization in the diocese of Nova Scotia—called the Church Men's Society. Its two chief objects are:

1. "To band together the men of the Church in a united effort to promote the glory of God and the increase of His Kingdom."
2. "To promote and deepen the spiritual life among men of the Church."

It is definitely a society of spiritual men banded together for spiritual service under the Presidency of the Bishop.

At first I thought it was a branch of the Church of England's Men's Society, but the secretary informs me that it is quite distinct from that society. Its constitution, however is very similar to that of the Church of England's Men's Society, and like that society it emphasises the spiritual side of men's work in the Church.

Once a year we have a demonstration, in force, in one of our large public halls, and the men march from the various rural deanery centres through the streets—an irresistible evidence to the whole city that the Church still holds the men.

We are now striving to get these thousands of men to understand that it is more blessed to give than to receive—to render unto the Lord the gift of service for all His benefits unto them.

At the recent general mission in Liverpool, the men of this Federation acted as visitors, open-air speakers and tract-distributors. We have also in the diocese of Liverpool over 100 laymen of good social standing and education who, after due examination in the Bible, Prayer Book and Articles, are licensed by the Bishop to officiate in Mission Rooms and to read the lessons in Church. These men are duly admitted to their office by the Bishop at a public service. They wear, while officiating, a special badge or tippet, over their surplices.

In spite of all these many organizations, the spiritual work of the Church—in Canada as well as in England—languishes. There is much work to be done and few to do it. Why? Does the fault not lie to some extent with ourselves? Are we, each in our own parish, so faithful to our high and holy ministry that the indolent Christian-men in our congregations are rebuked by our life of self-sacrificing service, and put to shame by our spiritual activities?

After all, may it not be, that what the Church wants, is a fuller Baptism of the Holy Spirit; so, that under a divine compulsion men will be constrained to cry out: "Here am I, send me?" In that day of "power from on high" men will offer themselves willingly—"for the help of the Lord against the mighty."

Let us pray for it—believe in it—expect it.

RIGHT REV. J. PHILIP DUMOULIN, D. D., Lord Bishop of Niagara:

He thought on this, the closing day of the Church Congress, it was in order to congratulate His Lordship Bishop Worrell upon its great success.

Many of us have attended other Church Congresses, and I think I may truly say that no Church Congress in Canada has viewed matters from so high a plane or evoked so much enthusiasm.

To its success the presence of our dear brethren from England, including the great Bishop of London, and from the United States, had largely contributed, testifying to the unity of the Church.

He referred to the increasing interest of laymen in the work of the Church, paid a noble tribute to "the superlative services of women," and remarked that the plan of the Great God in governing the universe seems to be this—that the great burdens and responsibilities should rest upon men.

Sometimes, in Bible days, women were forced by circumstances, into the forefront of the battle, and whenever so called, had acquitted themselves like men, but the forefront of the battle is man's proper and natural place. God means him to bear the great burdens—designs him for command and war, and from him God will require an account. Empire depends upon man. Is it not strange that man should have this perception as regards all kings save the great King of Kings?

The first decade of the 20th century has, however, seen a movement of "the dry bones in the valley"—man is awakening to his spiritual responsibilities—once awakened, he will not sleep again, but in the might of the great God will go forth to his bloodless war a "kingly crown to gain."

Here is the dawning of a sun that will never go down.

"Go now, ye that are men, and serve the Lord."

VOLUNTEER SPEAKERS.

REV. O. CREIGHTON, Edmonton, Alta., speaking on the subject of the priesthood of the laity, said he saw no reason why the minister should, when visiting the home, always be asked to say grace. Why not the head of the house, the true priest of the home?

Mr. Creighton, who came out from England on the steamer with the Bishop of London, described as one of the most impressive services which he ever attended, one held on shipboard which was, by special request of the Bishop, conducted by the Captain, who entered with the Bishop, the latter wearing his convocation robes. The Captain had at first objected, stating that he did not think that he should conduct the service when the Bishop of London was present. The Bishop, however, as stated, expressing a special wish that he should conduct it.

Woman's Work in the Church.

(Halifax Ladies' College, Tuesday, Sept. 6th, 4.15 p.m.)

Chairman—The Right Rev. Frederick Courtney, D.D., D.C.L., formerly (1888-1904) Lord Bishop of Nova Scotia; Rector of St. James' Church, New York.

- Speakers: 1. Mrs. Willoughby Cummings, Editor "The Leaflet,"
Women's Auxiliary to the Missionary Society of
the Church of England in Canada, Toronto, Ont.
2. The Right Rev. John C. Farthing, M.A., D.D.,
D.C.L., Lord Bishop of Montreal, Montreal, Que.
3. Mrs. H. P. Plumptre, St. James' Rectory, Toronto,
Ont.

Opening hymn: "The Son of God goes forth to war, a kingly crown to gain."

BISHOP COURTNEY in opening the meeting, said he was glad he was present to show that men took interest in the work of women. It is an old thing to say that women who have been famous in the history of the Church have done faithful work. He was glad to be here to hear the speeches.

MRS. WILLOUGHBY CUMMINGS, Toronto, Ont., speaking on the subject of "Mothering," said:

All women are not mothers, but yet I believe, that almost every woman is called upon to mother at some time in her life, and has been given that great gift—the "mothering" instinct. If that is the case, then, every such woman has the responsibility of developing that gift, just as she is bound to develop any of the other gifts and talents with which God has endowed her.

Of the responsibility of the mother in her home in general there is no need for me to speak, for it was so admirably dealt with yesterday morning, but there are one or two phases of the mother's responsibility that were not alluded to, and that are perhaps not so familiar, especially to the younger mothers, and others who have not been accustomed to the care of children.

1st. On behalf of the children let me plead for comradeship, especially with the boys. "Mother and I are partners," said a little girl in my hearing, and that idea of partnership with mother has been the means of saving her from harm more than once, her mother was thankful to know. "Mary wants to tell me something if I promise not to tell you. Cannot I let her tell me just that one thing, mother?" "How could we be partners any longer if you know anything you cannot tell me?" replied her mother, and away the child flew to tell Mary that she did not want to know her secret, because she would rather be partners with mother. It was easy to guess the nature of that secret.

2nd. Keep abreast of your children in their studies and in their interests, for otherwise as they grow older they are apt to drift away from you just at the time they need you most.

There was a woman whose education had been superficial, and who very soon found that she did not understand her boy's studies so as to be able to help him with them. She set herself to work, therefore, and managed to keep herself just a little ahead of him all through his school life. Of course, it took both time and patience, and Bridge parties and the like probably suffered, but she was more than rewarded by her boy's confidence and love, and she felt it had been well worth while when a friend told her that she had overheard her own boy, Arthur, complaining to Harry that he did not understand his arithmetic and that neither his father nor mother could explain it to him, because problems are worked out in a different way than they were when they were at school. "My mother knows everything," was Harry's proud and emphatic answer.

3rd. Keep in touch with their sports and with their friends especially, not only when they are little children, but as they grow older. Treat their friends as your friends and you may be sure your children will not want to bring those to your house of whom they know you would not approve. Especially make personal friends of their teachers. They are working for the good of your child as you are, and surely it is wise to co-operate and help each other in every way possible.

But it is of "mothering" in the wider sense that I want to speak today. We are often told, and I would be the last to wish to deny it, that a woman's vocation is to be a home-maker, and that her true sphere is the Home.

This is certainly the case, provided always that you do not limit the home to the four walls of your own house. It does not do to draw a charmed circle around a few lives, and think only of their comfort and welfare. Those who do so will assuredly find that they have missed their aim. If we care not for those outside our homes, if we hear not this call to "mother", not only in our own homes, but in the Church life, the social life, the national life of our country, it may be that it will be our own children who will feel the result of our turning a deaf ear to it.

This call to "mother" comes to us in many ways, for those very qualities and capacities which are trained and practised in our homes are those for which there is an almost unlimited application outside our homes, and practically an unlimited need.

The Rev. S. Farrington, preaching in England on "Citizenship," put the matter truly and clearly when he said:

"I do not know any one word that so expresses the general type of the duties of women towards the common life in our modern world as this of 'mother.' I do not mean simply the motherhood of the family and the home—though no one can set that office of mother higher than I do, nor feel more profoundly its significance. But I mean there is an extension of the motherly activity beyond the home. That same divine instinct is to be set to work on the larger field, in society, and for social ends, that is now reserved so often for domestic ends, and for the family life. . . . I wish that all women might feel a concern, a responsibility, a personal interest in the life of the community in which they live, feel its evils, its dangers, its opportunities, its betterment, to be their affair. Very likely they have been taught to feel that it isn't their business, that it is the business of their husbands and brothers and fathers only. How many good women there are who shut themselves up in their household concerns, and to whom everything outside is remote, almost indifferent. It never once occurs to them that they have any relation with this outer world—any means of influencing it—any way of acting on it, any more than they have of acting on the planet Jupiter. Well, it may be true, few have the abilities or the opportunities to act upon it consciously. But for even a few to act effectively, how many must be feeling, thinking and wishing in the same direction. All action needs an atmosphere of sympathy, of attentive interest, around it to sustain it, to make it effective. Oh, how much more efficient would the labours of those who strive and struggle be, were they supported by this atmosphere of attention and watchful sympathy on the part of the many. This is what I want to see springing in the hearts and minds of women, they are part of the general life, and that life is a part of theirs."

Do you ever think of the young girls in shops and factories as needing mothering? But indeed they do. How would you like to

stand on your feet all day long? How would you like your growing daughter to do so? You know well the physical ills that are almost sure to come as the result. Remember that these young girls will, many of them, be the mothers of the next generation, and what sort of physical preparation for motherhood is this?

What are you doing about it? Have you asked why they stand all day? Have you ever enquired whether, as in Ontario, through the work of the Local Council, there is a law which obliges employers to provide seats for the girls, and must allow the employees to use them? If there is such a law have you ever seen that it is enforced? You have the influence and power to do this, the girls have not. Surely there is need of mothering here.

Then has it occurred to you to see whether in your town or city there is proper provision for the lawful and necessary amusement of these young workers who are not living in their own homes, when the day's work is over? Where can they spend the evenings? Not in their own rooms, or on the street. Where can they go? If your daughter was one of them where would she go? Surely there is need of mothering here. The Y. W. C. A. provides for some of them—but what of the others? Am I my sister's keeper? Yes, emphatically, yes.

Again, have you ever concerned yourself as to the conditions under which ready-made clothing—that boon to busy mothers—is manufactured? Do you know about the sweating industries? Are those clothes made in that way?

I spoke in one of the sections this morning of the cry of the women of non-Christian lands, as we heard it voiced on their behalf by the Bishops and missionaries from the foreign fields at the Pan-Anglican Congress. I wish you could have heard the voices of the garment workers, through the lips of Miss Constance Smith, and Miss Gertrude Tuckwell, at the same great Congress, when they told of the women working from daylight to dark, not even stopping to eat, so that they may earn 6 pence a dozen for making shirts, and from 5 pence to 9 pence apiece for making coats, in order to keep their children from starving. Or of the woman, who with the help of her children, one as young as four years, who, by putting buttons on the cards on which we buy them cannot manage to earn more than 4 shillings and 3 pence a week. These conditions, in a less degree, exist in this country of ours, and unless care is taken, will become worse. Does it concern you? Will you not enquire into the matter? You can find out if you really want to, and will you not at least refuse to buy anything from an establishment that sells goods made in that way? Then will you not work to secure proper inspection and proper laws in this regard? You have the influence needed to do this. The workers have not. Am I my sister's keeper? Yes. Indeed yes.

Can you not picture to yourself the dear Lord Jesus Christ saying: "Inasmuch as ye have done it unto the least of these, my brethren, you have done it unto Me." There surely is need of mothering here.

What are you doing to warn the mothers and the girls against the awful white slave traffic that is here in our midst? What are you

doing to have the awful evil of the circulation of pernicious reading matter and post-cards suppressed—an evil that is such a menace to the purity of the youth of the land? You have the influence needed, you can help if you will. All this is surely mothering.

Union is strength, and if you as Churchwomen unite collectively, especially if you join with others who are already at work in these matters, you can accomplish more good than you think possible. I am glad to know that here in Halifax the Churchwomen of some of the congregations are federated with your splendid Local Council, and are helping to give them that atmosphere of attention, interest and sympathy which Mr. Farrington pointed out as necessary to make the good work they are engaged in effective.

But you may ask what has all this to do with us as Churchwomen? Much every way. It is our birthright to lead in all that makes for the development of a better life, which is the fundamental duty of every citizen, women as well as men.

That the Church as a body should concern herself in these matters was very plainly set forth at the Pan-Anglican Congress when the largest hall was allotted to Section A, which under the head of "The Church and Human Society," dealt with these and kindred questions. Nor was that all. Let me quote the words of the Archbishop of Canterbury, spoken at the first of the great evening meetings in Albert Hall on this subject:

"We are banded today simply and straightforwardly in the strength of the Lord Jesus Christ for another and nobler crusade. It is to make His living message tell more fruitfully by our earnest and instructed thought, by our eager and disciplined effort, upon the daily life of the people of the world, for whose redemption He died upon the Cross.

"We come to this mustering hour as men and women who believe in the grandeur of their heritage of blessing, not incidentally or lightly, but with set purpose and with soul as well as mind prepared. "The Church and Human Society, with special application to social and industrial problems." The Church as such is not called upon to solve these problems, we are often told. No, but it is called upon, as has been well said, to provide the men and the women, the principles, the public which will solve them. Quite deliberately we intend to put our brains into this endeavour. We intend to think and know more than we have thought and known before about the facts of today, and the possibilities of tomorrow in the Kingdom upon earth of our living Lord and Saviour Jesus Christ. We are trusted as Christ's soldiers and servants to set forward His cause against whatsoever is cowardly or selfish or impure. In the deliberate girding ourselves to that inspiring enterprise we want to be at our best.

"Make it a serious endeavor to know with reasonable thoroughness about some one branch, at least, of the work of the Church of God among present day strivings and difficulties, and then with bowed head thank God that you are allowed, if you will, to be, however humbly, in some little bit of His vineyard, a fellow-worker with the Lord Him-

self for the bettering and brightening of the dusty lives of men and women, and the making of some tiny bit of earth a little more like what His Kingdom ought to be."

Now for a moment let me speak of a matter that concerns almost every congregation. Do you ever think of the young girls and young men who come to the towns and cities from country parishes and who are employed in offices, shops and factories? Strangers, most of them, knowing no one. Do you ever think of their loneliness? Do you ever wonder what they do with themselves in the evenings and on Sunday? Do you remember that in their country homes they probably knew everybody, and everybody knew them, and do you realize at all the temptations that come with intense loneliness? Just here we may account for a leakage that is going on in the Church, for these young people are very likely to make friends with others not of our faith, and are very frequently drawn away from the Church of their fathers. Does this concern you? It certainly should.

If the use of cards of introduction became general, so that no one should be allowed to leave a parish without one to present to the clergyman where he or she is going, much of this leakage might be stopped, for if these young people were known to the clergyman they could be visited and looked after. And just here there is need of mothering. If your clergyman knew that he could depend upon you to take a real sympathetic interest in strangers, the kind of interest you would like some other mother to take in your boy or girl if they were strangers in a strange place, what a help it would be to him.

I once had an intimate friend who was a member of the Irvingite Church, and whose husband held an official position in the same, and I frequently met a sweet-faced, middle-aged, motherly lady at her house, who seemed from her conversation to take a great interest in the women and girls of their congregation.

My friend afterward explained to me that in their Church in each congregation some layman is appointed to have the oversight of the men in all temporal matters, just as the clergyman has in matters spiritual, and that every man goes to him as a matter of right if in need of advice, sympathy or temporal assistance. A woman holds the same position towards the women of the congregation, who go to her in any trouble or difficulty of a temporal character, sure of her help and sympathy. My friend's husband held this office for the men, and this sweet-faced woman who I had met, was in very truth a Mother in Israel to the women. How gladly would our clergymen welcome such loving tactful services, such "mothering," if it was placed at their command.

And do you not think your own children would be sufferers in any way by this widening of your work of mothering. Your increased knowledge of conditions, your wider view of life will help in a way you can hardly realize in your great work of building up a home—a home where a high ideal will run through every relation of life, where the love of things that are lovely and true and of good report is felt

in everything; where body, mind and soul are cared for; a home from which young men and women will go out, not making pleasure and wealth the main objects in life, but who will count it their highest privilege and glory to serve their Church, their fellow-creatures, their country, and their God.

RIGHT REV. J. C. FARTHING, D.D., Lord Bishop of Montreal:

Montreal has begun this work. We shall miss a blessing if we do not go into the highways and byeways and gather in the fallen. We are face to face with these evils which are almost overwhelming in the Old Country.

With regard to public prostitution, the Church's duty was to root it out root and branch. The Church must never lower the standard of purity in the Christ life.



RIGHT REV. J. C. FARTHING, D.D.
Lord Bishop of Montreal

We have in Canada good laws to eradicate this plague. We are apt, however, when we have got good laws to stop pressing onward to the mark. It is our duty to see that laws are strictly enforced. We must, moreover, be on fire with zeal to save the sinners. The Lord Jesus Christ can now make a prostitute a saint as in the days in Palestine, 2,000 years ago. Then go forth to save. Lecturing, condemning, is useless. "I gave her a severe talking to," sounds great, but it never saved a soul. These fallen ones are used to being spurned, hated and despised, but it takes a persistent love to save them, and this touch must be given by a woman. A man can help, counsel, and

sustain; but a woman has the priceless privilege of showing forth the love of Christ. Some good woman would receive a libertine as a social equal, yet not have a fallen sister as her scullery maid.

The problem first confronting us, is "How can we begin this?" The method is that a missionary goes to the police court and takes the girls who are there and brings them to her apartments, where are all the joys of a happy home. Their life in this shelter is made jeyous and thus it is shown forth that goodness is not dullness.

Honest work is then secured for these rescued girls. A great difficulty confronts the workers here. Many of the girls are infected with disease, and it would be criminal to send them out into pure homes. If a girl is convicted of prostitution before a magistrate, she should be medically inspected and forced to undergo treatment.

The public is unaware of the great danger. Would it not be possible to have night clinics to aid this work.

Education does great good. To keep children in ignorance does not mean innocence, and they should be instructed concerning the holiness of keeping of the body clean, and the necessity of clean living. Knowledge is the safeguard of life. Our youth needs knowledge, for there is nothing to degrade in it. To let children learn from pernicious comrades is criminal, and it is the duty of all to teach them of the relations of life, its high purposes and noble aims.

Women ought to be willing to aid these fallen ones who are seeking to climb out of the depths of moral degradation, and receive them into their homes as domestic servants.

In the Church, from coast to coast, there is no specific agency doing this rescue work.

It is a duty to aid them, using the divine love in Christ.

If you do not do it for your daughters' sake, do it for your sons' sake, who are subject to these temptations.

MRS. H. P. PLUMPTRE, speaking on "Some Characteristics of the Ideal Churchwoman":

We have just listened to two addresses on Church Work in its various aspects; now let us turn our thoughts from the work to the worker, for after all it is character, not action, which weighs most in the Christian life, for character is the spring of action.

There are many qualifications which might be quoted as elements in the character of the successful worker. I will speak of only four which seem to me essential.

First we have sympathy.

It was this element in our Lord's character which made Him the Pattern Churchworker. For Him there were no "cases"; no, there was a sinful woman, or a timid inquirer, a self-confident youth or a self-distrusted apostle; always a human being in need of help; never a "case." Is there not a grave danger that we who are engaged in Church work may become 'case-hardened?' It is much easier. It costs us less to deal with classes than with individuals. There is no more exhausting thing in the world than a constant output of real, unselfish sympathy. For sympathy we need time, 'a mind at leisure from itself. To soothe and sympathize.

Not the sort of mind which while giving voice to proper expressions of sympathy, is betraying itself in an eye roving round the room in pursuit of some more congenial companion. Not the sort of sickly sentiment which gloats in discussing other people's sorrows and misfortunes, but which is totally unable to 'rejoice with those that rejoice.'

Secondly, we need sincerity:

There was an old etymology, which I think is now superannuated, which derived 'sincerity' from two Latin words 'sine cera' without wax; a reference to a custom of certain dishonest wood-carvers, who substituted wax for wood in delicate relief work.

If we are to be good Churchwomen, we must be sincere in our work.

St. Paul said of this work: "This one thing I do." Not "this one thing I see." Too many good Church workers have a very limited horizon, but St. Paul, having swept the horizon of life with his eagle eye, says: "This one thing I do." How many of us do "one thing?"

Life is comparatively simple to the person of one idea. The utterly careless 'society woman' pursues her ascent to the heights of 'smartness' with an easy conscience. The woman who has a hard time is the one who is trying to serve God as well as fashion, and who is always trying to reconcile conflicting claims. Don't we fritter away our lives because we are not sincere?

When I was a student at Oxford I had two words written as a reminder on a card: BUSY, GONE.

It was only an echo of the old story of the soldier whose king had confided to his care a notable prisoner. And when the king came to demand the prisoner, the soldier answered: 'As I was busy here and there, he was gone.' Girls at school are so 'busy' with work and games that the needs of a spirit, the care of the soul is forgotten till school days are 'gone.'

Girls at home are so 'busy' in various ways—'making clothes and wearing them', as one girl tersely put it to me—that they have no time for the best things of life. 'Too busy even to make friends,' as another girl once said. Fancy a youth in which one is too 'busy' to gain friendship! And then while we are so 'busy' youth is 'gone.'

Young mothers are so busy at home and abroad that they have little time for their children's training. And then while we are so 'busy' our little lad or lass is 'gone'—and only a young man or young woman is left.

Shame on us as Churchwomen if we are not busy; but what are we busy with?

If we undertake Church work, let us do it with sincerity. 'My maid always consults her own convenience, she never thinks of me,' wailed a lady the other day. Is it possible our Master could use the same words of our service to Him? Do we regard Church work as an engagement or merely as something to be done if we have nothing better to do?

If we are decently polite, we do not go to dinner half an hour late, nor leave before the meal is finished. What about arriving late at a meeting because of a luncheon, and leaving early because of a 'tea'?

What about the secretaries who take minutes on the backs of envelopes or treasurers who never remit the funds when due? Would they offer such service to any professional man for wages? Yet they offer it to God, in Church work. Isn't it time we were sincere in our churchmanship?

Thirdly, we need simplicity.

Everyone who watches the development of our country is concerned with its growing luxury. It is very hard to fight single-handed against the fashions, but what is hard alone is easy in company. Such a Congress as this can set the fashion; we need not follow it. Why should not we Churchwomen set a new standard of life, remarkable for its simplicity?

Why cannot we refuse to countenance absurd and vulgar display in our entertainments? Why cannot we refuse to submit to waste time, health and money at afternoon Bridge? Cannot we discountenance the idiotic folly of elaborate parties for 'not-out' girls—exciting and exhausting at the very time when the child needs all her strength to cope with her mental-physical development?

Why should not Church women lead the van of this most necessary, most patriotic reform? To ask a child to conform to a different standard of life and morals from its companions is to lay a very heavy cross on its little shoulders. Why should our children be peculiar if they are sensibly brought up? Simply because society is out of plumb alike with the line of common sense and the line of God's will. The Churchwoman ought to combine to set a new fashion by the simplicity of good taste. Why should not this Congress raise the standard?

Lastly: We need Spirituality. 'Spiritual men for spiritual work.' We as Churchwomen know where to look for the spiritual strength we need. The Sacraments, especially the Holy Communion, which the Bishop of Glasgow so beautifully called 'the Sacrament of Personal Responsibility, the Heavenly Rations of the Church Militant,' the other services of the Church, the Prayer and Bible study to which she calls us. What excuse have we if we are unspiritual?

Don't let us think that we can become spiritual without effort. Self-sacrifice, intellectual endeavor, concentration of the will, all are necessary to the pursuit of holiness. And yet more necessary than the effort to attain is the effort to receive. If we need time to be sympathetic, still more do we need time to be spiritual.

'The world is too much with us'—is mournfully true of most of us. Only sometimes do we meet one of those souls who seem to breathe a rarer air than we—whose very presence seems to bring a breath of the pure air of Heaven.

Who can estimate the 'church work' of such an atmosphere as that?

Yes, as Churchwomen, we need many qualities, but all are useless without the gift of the Spirit.

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace!

Practical Problems of the Canadian Church.

OUR RELATIONS WITH THE CHURCH OF THE MOTHERLAND.

(Section A—Tuesday, Sept. 6th, 10-11.30 a.m.)

Chairman—The Most Rev. Charles Hamilton, M.A., D.D., D.C.L.
Lord Archbishop of Ottawa, and Metropolitan of the Ecclesiastical
Province of Canada, Ottawa.

- Speakers: 1. Rev. Ernest E. M. Phair, M.A., Canon of St. John's,
Winnipeg, Man.
2. Rev. John Storrs, M.A., Vicar of St. Peter's, Eaton
Square; Prebendary of St. Paul's, London,
Eng.
3. The Right Rev. John C. Farthing, M.A., D.D.,
D.C.L., Lord Bishop of Montreal, Montreal,
Que.

MOST REV. CHARLES HAMILTON, Archbishop of Ottawa, the
Chairman, called the meeting to order promptly at 10 a.m. "The
Church's one foundation" was sung, followed by the Apostles' Creed
and prayers. The Chairman referred to the importance of the sub-
ject, "Practical Problems of the Canadian Church," and said we in
Canada had yet to learn to love the Church.

REV. CANON PHAIR:

After the burning Social questions, discussed here yesterday, the
subject of this session may appear comparatively tame. It is none
the less of importance. The right organization and equipment and
guidance of the army are as useful as the discovery of its enemies,
though the commissariat be prosaic in comparison with the battle-
cry and the paean. For the sake of clearness, and to avoid rambling
over too many parts of the subject, I would state the following pro-
positions as outlining what I propose to lay before you:

(1). In theory, the Church of England in Canada is entirely
independent of the Church in the Motherland.

(2). In practice and in fact, this theoretical independence is
limited, not only by the organic connexion which each branch of the
Catholic Church has with the whole body, nor only by the closer
bonds that unite colonial and missionary churches to the Mother
Church, but by a relation of need and of help so close and so constant
as to justify the term dependence.

(3). The frank recognition of this relation as natural under
present conditions would do much to facilitate the work of the Church
on both sides of the ocean.

(4). The existing autonomy of the Church in Canada contains
elements of danger, against which it would be well to provide, a safe-
guard in the way of a central authority for the Anglican Communion.



MOST REV. CHARLES HAMILTON, D.D.,
Archbishop of Ottawa

1. The first of these propositions, that stating the theoretical independence of the Canadian Church, requires no demonstration. For the dioceses and Provinces federated under the General Synod, the general Synod is supreme. We in Canada enjoy the happy privilege of self-government, denied at present in matters ecclesiastical, to our brethren in England. We are independent alike of Parliament and of Convocation. We need not wait the slow passage of a Bill through the House of Commons when we would found a bishopric; we need not seek an Order-in-Council to alter the boundaries of a parish; our bishops no longer promise canonical obedience to the Primate of all England as their Metropolitan. In theory, the Church in Canada is independent of the Church of the Motherland as is her sister Church of the United States.



REV. CANON E. E. M. PHAIR, M.A.

2. But this independence is mainly formal and legal. As a matter of practice, the relationship which exists between the Church in England and the Church in Canada is still a relation of dependence. The degree of dependence is greatly diminished from of old, but it is still real. The Archbishops' Western Canada Fund is but the latest instance of a series two centuries long of attempts to supply from English sources the needs of the Church in Canada. As long

as we depend on the Church of the Motherland to anything like the present extent, we cannot claim to be in reality an independent Church. Consider the lists of grants still made to various dioceses by the Society for the Propagation of the Gospel, the Society for the Promotion of Christian Knowledge, the Church Missionary Society, the Colonial and Continental Church Society—to name only four of the English societies that help us in Canada; number the men at work in every diocese of this land, who have come from across the sea; look at the books we study, and the Church papers we read; think of the advice we seek, the examples we follow, the personal help and sympathy and stimulus of which we have such instances in our present Bicentenary celebrations, and in this our Canadian Church Congress; and it is surely impossible to assert the independence of the Canadian Church in any other than a legal and formal sense. Her life is still closely, if not inextricably, interwoven with that of her Mother in the Homeland.

3. The recognition of this relation is important because, rightly viewed, it should do away with, or half do away with, certain existing hindrances to the work of the Church. There are not wanting in England those who grudge the men and the money sent from England to Canada. More strange, perhaps, there are to be found in Canada those who criticize appeals for help to England from Canada. Both these classes of candid friends would do well to lay to heart the facts of national life which underlie and help to produce the relation between the two Churches. Take two as instances. Let the worshipper in an endowed parish in England remind himself that the task before the Church in Canada outstrips her present resources, because she is called to minister to immigrants from similar endowed English parishes, arriving yearly by tens of thousands, who have seldom been taught the prime duty of supporting their own clergy, and providing and maintaining their own churches and services. Or let the critic who points to the hundred millions of bushels of grain production in Canada as evidence that she can provide for her own mission work, inform himself upon this point: how much of the profit upon that production of grain goes as first charge to pay interest and dividends upon the hundred and seventy million dollars of British capital invested in Canada. Is it not fair that a few thousand should come back again to help provide means of grace for those who produce such returns for the investments of our critics?

More important, however, than the removal of grounds of objection of this sort is the actual drawing closer of the two branches of the Church, in the way of rendering more frequent, and more a matter of regular clerical experience, the interchange of parochial work. The benefit to the Church on both sides of the ocean would be great indeed, if more of our clergy could serve a term in an English diocese, and more of those in England gain the experience of Colonial work. Hitherto there have been two difficulties in the way. The restrictions imposed by the Colonial Clergy Act have prevented many a man ordained in Canada from gaining valuable experience in England. It has seemed unworthy, perhaps intolerable, that a man

of university training and theological acquirements, a priest of standing in his own diocese, an experienced pastor, a successful organizer, should be required to state what subjects he passed in at his ordination examination, or be required, perhaps, to submit to a new examination, before being licensed to officiate in an English diocese. These regulations were imposed, no doubt, with the laudable intention of maintaining the standard of intellectual acquirements and ability among the English clergy, and they had reference to the existence of different and mutually differing standards in Canadian dioceses. But now this cause is vanishing. The standard required for ordination candidates has been raised all over Canada, and compares not unfavorably with that of the average English diocese. You have heard, no doubt, of the latest step in this direction—the adoption by the Provincial Synod of Rupert's Land at its meeting at Prince Albert last month, of a uniform scheme of requirements for deacons' and priests' orders in the several dioceses of that Province. Accordingly the restrictions of the Colonial Clergy Act have been, of late years, under the administration of the present Primate of England, and largely in consequence of the work of a committee of our General Synod, under the energetic direction of Canon Simpson, considerably relaxed in practice, and we may hope for the time when the unfranchised Church of England will no longer, even in theory, require a Bishop of a Canadian diocese to obtain a license from the Archbishop of Canterbury before he says Matins or Evensong, or preaches a sermon, in an English parish church.

The other obstacle to interchange of parochial service becoming frequent, or even normal, between England and Canada, has been that men in England who gave a period of service to a Colonial diocese lost their standing in the home diocese, to which they might desire to return. This is being met by the expressed willingness of a number of English Bishops to account periods of service so spent as equivalent to the same terms of service at home.

But while we need and look for an increased degree of reciprocal help in parochial work, what we need even more at the present moment is that leading men, leaders of men, teachers of tried ability, organizers of wide experience, should come freely among us, live among us, help us to meet and solve the urgent problems of Church development here. May we hope for this also? So far as I know, there has been no instance of an English Bishop accepting election to a Canadian See. Why not? This year, indeed, we are glad to have Bishop Farrar coming to help in the diocese of Quebec; may it be an omen of increasing willingness on the part of the leaders of the Church in England to give themselves to what they now recognize as a work of supreme importance. If ever again in the future a Canadian diocese should rise to such self-denial, should glow with such confidence in the missionary spirit of the Church of England as to ask one of her Bishops to come over and help us as a chief pastor here—if ever in the future a Canadian Synod should elect an Eden, a Hoskyns, or a Lang, or even a Winnington-Ingram as its Bishop, may we hope that such a call would not be made, as heretofore, in

vain? Our relations with the Church of the Motherland are so close, so vital, that it should be a natural, a normal thing, for leaders of the Church to spend more than a few days with us, to do more than acquaint themselves with our needs and our resources—more even than instruct and revive and inspire us with their wise and loving and searching words—should live with us, and work with us, and with us win our country for the Church.

4. I come now to the fourth proposition of my thesis—that the existing autonomy of the Church in Canada contains elements of danger, against which it is expedient to provide a safeguard before they develop. At present our General Synod might take up positions which would compromise the whole Anglican Communion. I am not implying that there is any immediate likelihood of such action; if there were, it would be too late to guard against it. But I repeat it is quite conceivable that under the influence of strong feeling, in stirring times in a country like Canada, where what glitters with the promise of immediate utility often obscures what is vital and essential, pronouncements might be made or interpretations sanctioned with regard to the Faith, the Canon of Holy Scripture, the Sacraments, the Ministry, which would have very serious consequences upon the relation between one branch of the Church and other branches. Does it not seem desirable that the authority of the General Synod should be limited in its operation? That there should be some higher authority, representing the Church at large, to which decisions in matters which affect, not merely our own Provinces and dioceses, but the whole Church, should be submitted before they pass into effect? Take for example two seemingly domestic questions—and I instance them—I instance them the more willingly because each is to come under discussion in this section of the Congress, and each is eminently a living and present-day topic. One is the revision or adaptation of the Prayer-book. Our General Synod has certainly the power, and probably the courage to attempt this task, and so far as the mere ordering of ceremonies is concerned, or the modernizing of archaic phraseology, or the provision of additional forms of service, it is hard to see how any serious objection to the exercise of that power could logically be maintained. But the moment suspicion arose that the object of revision was to narrow the Prayer-book limits, either of doctrine or of ritual, to define in order to exclude, to explain in order to attack, to substitute for its inclusive Catholicity a partizan and sectarian uniformity, the autonomy of the Church would become a source of danger, as conducing to separations and schisms within.

Or again, suppose overtures made to us with a view to reunion with one of the separated bodies, or such approaches as were actually made in the Diocese of Rupert's Land, two years ago, by a considerable body of Ruthenians for admission to the Anglican Church, with the recognition of their priests' orders, it can easily be seen that a worthy enthusiasm for reunion or for Church extension might hurry a Synod, diocesan or general, into compromises that would seriously affect the position of the Church at large. Ought one branch of the Anglican communion to take the responsibility, e. g., of recognizing

as is sometimes proposed Presbyterian orders during a period of translation? or of consecrating *per saltum* the senior ministers of a non-Episcopal body, that they may lay hands on their brethren?

It may be urged that in the Central Consultative Committee of the Lambeth Conference we have the necessary safeguard against the dangers—some may think them remote dangers, many do not—of our unrestricted autonomy. But there are two objections, each serious, if not fatal to the value of the committee as a safeguard of this kind. It has no initiative; it must be consulted; and this is equivalent to saying that it need not, in any given instance be consulted at all. And when consulted, it can only advise—it has no legislative authority.

Our relations with the Church of the Motherland should include provision for a central authority. Two schemes have been suggested. One, commonly credited to the Bishop of Bombay, looks toward the creation of an Anglican Patriarchate, or Patriarchates, or system of patriarchates, by which the college of Archbishops, Metropolitans, and Presiding Bishops of the whole Communion should be constituted a supreme council, by the voluntary agreement of the several local self-governing Churches to accept and abide by its decisions. This proposal seems to promise well, since its machinery exists, and has only to be given power. But it is in the last degree unlikely that churches of peoples so jealous of their independence as American and Canadians, should consent to accept as binding upon them decisions of a body in which they were so little represented.

The other, and I think the practicable solution of the problem of a central unifying authority, is one that has been brought measurably nearer by the success of the Pan-Anglican Congress two years ago. It is that of a representative Synod of the Anglican Communion, meeting after the various local churches have agreed to send representatives, and to abide by its decisions. This could be, as it were, a general council of the Anglican Communion, composed of bishops, priests and deacons, and laymen, differing from the Lambeth Conference or the Pan-Anglican Congress in that its dioceses could have synodical authority. The difficulties alleged to exist in the assembling of such a body have been shown to be mere shadows by the great gathering of delegates for the Pan-Anglican Congress. The difficulties in appointing delegates can easily be met. It is not perhaps, generally known that the South African Church has already accepted this solution. In the constitution of the Synod of the Province of South Africa it is expressly affirmed that "the Provincial Synod of the Church of this Province shall be subordinate to the higher authority of a general synod of the churches of the Anglican Communion wherever such general synod shall be convened."

The adoption of a similar clause as an amendment to the constitution of the General Synod would be a voluntary limitation of its autonomy, which would act as a safeguard against possible aberrations. More than this, it would be another step toward the complete organization of the Church of the Anglican Communion, looking toward the time when the Church of the Motherland, freed from her

Parliamentary trammels, shall meet her daughter churches in a representative Synod, derive exact knowledge of strategic points and urgent needs, concentrate the united resources of the whole Communion upon them with promptness and precision, develop new energies, even new faculties for new labors and new opportunities, as the life of the One Body flows from the One Head through every member with ever less of obstruction, ever increasing fruitfulness and power.

REV. PREBENDARY STORRS:

The relations which bind the Church of England in Canada to the Church of England in the Motherland resemble those which exist between a daughter who has set up house for herself and the old folks in the old homestead. Love for her to whom she owes her being, gratitude for the fostering care and watchful guidance which marked her early years; reverence for the family traditions; loyalty to the truths learnt in the days of her childhood; these are ideally the links that bind the daughter to her mother. A yearning tenderness, a natural pride, an ever present anxiety combined with an unwillingness to interfere. A sympathy which rejoices with her in the cries of happiness and weeps with her in the hour of sorrow. These on the part of the mother. A common origin, a common life, a common heritage, a common faith, unity of aim, of interest and of effort. Pride in the daughter. Reverence for the Mother. These far more than any formal enactments are the links that hold together the Church of England in Canada to the Church of England in the Motherland.

Now in considering this relationship it is of the first importance to remember that the daughter is mistress in her own house. Few things are more remarkable than the growth of the spirit of nationality in recent years. Every nationality with its own ideals and its particular genius has its special work to do in the world. This is essentially true of the great Dominion. Within the limits of her own boundaries she governs herself. She is working out her own salvation in her own way. So with the Church of England in Canada, she is legally and formally free in the conduct of her own affairs, she has her own problems to solve, her own difficulties to meet, her own contribution to make to the life of the Catholic Church, her own witness to bear to the Truth as it is in Jesus. She cannot be an exact production or a servile imitation of the Mother Church. She must develop her own characteristics and present the Gospel in her own judicial courts; she compiles her own hymn book; she is free to authorize her own Liturgical Bills and to change her customs and laws, to decide questions of opinion or of policy for her own children without forfeiting her position of a true loyal Daughter of the Mother Church or of a loyal member of the great Anglican Family to which she belongs.

The English clergy who have responded to the call from the North West have by so doing transferred their allegiance from Canterbury to Rupert's Land. Thus we recognize that the daughter church

of Canada is mistress in her own house, and it is right to say that so far as the past may be regarded as a prophecy of the future, the loyalty and loving reverence of the daughter to her mother is amply assured.



REV. PREBENDARY STORRS

But though the daughter is mistress in her own house, she cannot forget that the old ties which bind her to the Mother and to other members of the family, wherever they may be, still exist. Still she is a member of the family; still in her mind the family separates itself off from the rest of the world. No matter what may be her rise and progress, her triumphs or her vicissitudes, love and loyalty to the family must remain steadfast and true. And in obedience to this dictate of heart and conscience she will from time to time restrain her liberty for the sake of unity.

Local autonomy, imperial unity. These were the great principles advocated the other day, I believe, by the Prime Minister of Canada. And certainly every loyal Englishman, every loyal Canadian recognizes full well that though the country which he calls his own must stand first in his affections of all the nations on the earth, yet that for the sake of this unity the joys of unshackled liberty must be tempered by restraint.

Absolute freedom in the management of her own affairs. This is the charter of a National Church.

But there are affairs which cannot be regarded as entirely "her own." There are questions which may arise in a family which concern every member of the family, and for the settlement of these it is desirable, so far as possible, to consult them all. For it is a sound principle, "questions which touch all should be by all determined." Both the individual and the corporate life has its place. The National Church has its rights. The Anglican Communion has its rights also.

Here then I venture to think are indicated the limitations which should be placed upon an otherwise unfettered freedom. Questions that concern us all, what are they? The preservation of the common heritage; the historic Creeds; the two great sacraments; the three fold ministry; the sacred word of God. This surely is essential to the corporate life of the whole, for these are the hall marks of that fellowship to which we all owe allegiance. To surrender any of these would be to break the continuity of our life and to cut ourselves adrift, not only from the ancient Church of the Motherland, but from the Anglican Communion.

The greatest problem before the Church as a whole is how to combine the unquestioned liberty of a National Church with unswerving faithfulness to fundamental and essential principles. Two great forces we know govern all bodies if they are to remain true to their orbit. One is continually driving it away from the centre; the other is for ever drawing it back. And these forces which in nature are balanced by the wisdom and power of God with a perfect purpose find their counterpart in the spirit of Independence and the spirit of Unity. How shall these be balanced? How shall a National Church exercise its unquestioned freedom and at the same time maintain its essential unity with the mother church?

For example. One document there is which for terseness of expression and comprehensiveness of statement stands unrivalled. Many generations of churchmen all over the world have imbibed its teaching, either at school or at their mother's knee. It has moulded the thoughts, guided the conduct of millions of our Anglo-Saxon race. It is largely responsible for the high sense of duty which has marked men of our race. It is the great teaching standard for the children of the Church in the Motherland and all the world over. How far is it permissible for a National Church to substitute another which shall either exceed or fall short of its doctrinal statements?

Again. The Prayer Book with its balance, its beauty, its soberness and its Catholicity, is the possession not of any Church, but of the whole Communion. Undoubtedly it is open to improvement and enrichment. It is not exactly "incomparable," as we were taught long ago. Unquestionably some of her rubrics are difficult if not almost impossible to obey and her language is often archaic. No one denies the liberty; but will you think it impertinent of me as an Englishman by blood, but as a Nova Scotian born, if I question the wisdom or the desirability of an entirely independent revision (as apart from adaptations or additions) on the part of any Daughter Church, until she is enabled to undertake the momentous task hand-in-hand with the

Church of the Motherland. For herein as it seems to me lies the surest hope that the result will stand the test of future ages.

Further. There are questions affecting not only this or that particular Church, but all the members of the family to which it is important that one answer should be given by all the churches of the Anglican Communion. Questions such as "What is essential to the Faith? Is this or that doctrine compatible with the Faith? Is this or that ancient practice to be maintained at all costs? What limits, if any, are imposed in the matter of ritual? What common action, if any, is to be taken upon certain momentous questions affecting marriage and the family, sociology, morality?

Once more. As He looks down upon the world today how must the heart of our Lord be grieved by warring sects and a broken unity! And how immeasurably we should gain in strength if our unhappy divisions could be healed! Well, if the reunion of a dismembered Christendom is to take place is it arrogance on our part to think that the reconciling Church may be the Church of England? She has a solid historical position. She reverences authority; she respects liberty; she values diversity; she combines, we believe, in a wonderful way the ancient apostolic order with the old evangelical truth, whilst at the same time she insists upon the claims of a sanctified reason. She stands for the preservation of the permanent. She links the past with the present and the present with the future. Her principle is the comprehensiveness of inclusion, not of exclusion; of addition not subtraction; of a maximum, not minimum. There are those to whom the Voices of the Past are very powerful, who hold fast to historical tradition. In their eyes the system of a Church hallowed by ages enshrines spiritual religion. Others there are to whom personal religion and the claims of the individual are specially prominent. Then there are those who love to discover the relations between Revelation and Secular Knowledge, who press into the service of religion the results of criticism and research, and who insist upon good moral living as the means and the test of the Christian religion. The Church of England has room for all. Side by side, more or less merged in each other, these schools exist within her pale and it must be allowed that each has its place and its functions. At the Reformation she repudiated neither the ancient structure nor the new teaching. Upon these she retained her hold whilst she opened her arms wide to the new learning. She is entrusted with the whole message and she welcomes all. Is it the mere day dream of a visionary to believe that in God's good time the great Church may be enabled, without the sacrifice of any essential principle, to hold out the reconciling hand to the orthodox Protestant on the one side and to Rome on the other?

But if she is to fulfil this function she must act and speak as a whole. This is an age of great forces and of powerful combinations. The weight of any National Church would be inconsiderable if she spoke for herself alone. If the Anglican Communion is to carry out her mission, her pronouncements upon all essentials must not be

faltering and uncertain. She must present an unbroken front to the world. She must gather into one harmonious utterance the scattered voices of the churches beyond the seas.

How is she to do this? Only as it seems to me through some central council which by the weight and wisdom of its decision may ultimately become a central authority. So far in the abstract I imagine that many of us are agreed. It is when we come to consider the carrying out of such an idea that differences and difficulties arise.

In the first place, no National Church would tolerate an Anglican Papacy for a single week, and here let me not be misunderstood. We could not if we would, and we would not if we could derogate from the dignity which belongs to the See of Canterbury; for there is our historic centre. To the See of Canterbury belongs the Primacy of honor.

Perhaps I may be allowed to add that no archbishop of Canterbury has ever been less inclined to any such pretension than he who now fills the great position with such dignified humility, Christian courtesy and statesmanlike power. Any exaggerated claim on the part of Archbishop Randall Davidson is unthinkable and absurd. If, however, at any time a successor to that historic See should allow himself to move in that direction, a central authority would become a necessity.

You, yourselves, by the constitution of your own Synod, which declares itself to be in full communion with the Church of England throughout the world may have foreshadowed some such central body. By long patience and large hearted charity you have overcome all difficulties, and now your Synod carries increasing weight every year in every diocese in the Dominion.

Perhaps we have here the Prophecy of a Synod for the whole Communion. Or it may ultimately spring from a development of the Pan-Anglican Congress, which was a council of English speaking churches represented by all orders of the ministry as well as members of the laity.

Personally I should rejoice in a Pan-Anglican Synod. There would be no claim on the part of the Church to dominate another. No danger of their liberty being infringed. I believe it would help to safeguard the liberties of the Church, each separate National Church. On the contrary, I believe, there would be a closer drawing to each other. It would provide a more adequate method of common action, and a means by which the living voice of things which is not a conglomeration of communities, but a living organism could be heard upon matters or the deepest import which concern us all.

I am not forgetting that the Anglican Communion is not bounded by the confines of the British Empire. Nor can we ignore the difficulties which I need not particularize—arising out of the connection of Church and State in England; nor the fact that however loyal to the Church in the Motherland, neither the Church of England in Canada or anywhere else would submit in matters spiritual to the jurisdiction of the Mother of Parliaments.

Meanwhile, let us hasten slowly by. The ties that bind us are, after all, not material, but spiritual. There is always a danger of hampering relationships by formal enactment, or by forging tighter bonds for the sake of a more perfect organization. The presence of life is not by mechanical additions, but by growth. Ten years, fifty years, what are they in the life of the great Church to which we belong? What are they in the mind of Him to whom 1,000 years are as one day and one day as a thousand years? We believe in the guidance of the Holy Spirit in the Church promised by Our Lord and we are sure that those words, so impossible in the light of reason when uttered—so sublime in the light of history, will never fail us. "Lo I am with you always, even unto the end of the world."

To conclude. In most respects the relations between the Church of England in Canada and the Church in the Motherland do not as a whole differ materially from those of other National Churches. But in one respect they might well be more intimate. Of all the daughters you are the nearest to the Mother. Halifax and Quebec are easily within seven days of the shores of England. May I plead then for a closer intercourse between the clergy of the Mother and the Daughter churches? I think that the intercourse might possibly take the form of reciprocal visits from both sides of the Atlantic. If this is possible for school teachers, why should it not be for parish priests and spiritual pastors? I do not mean that these should be mere pleasure parties conducted by Mr. Cook, of travelling in those strange vehicles called "Observation Cars." But I suggest that certain clergy, selected if you like, or at least with the sanction and approval of their respective bishops, might well be sent to visit definite parishes or districts. How frequently this could, with advantage, be done would be, of course, a question. But a visit from English clergy one year, followed by a visit from Canadian clergy another year, would, I am confident, draw us closer together. Nothing tends to foster misunderstanding or to emphasize differences so much as separation. Few things tend to dishearten and dispirit so much as isolation. On the other hand let men other than who are engaged in the same work meet each other for force and frank intercourse, and prejudices are blown away like gossamer and the hearts of the desponding are cheered and encouraged.

And surely there is much that we may learn from each other. We in England are in danger of over-parochialism, of being encased by starchiness or buckram, of falling into the deep rut of State custom, of being too safely moored to the anchorage of precedent, of a too great attachment to the long past which makes us so slow to adapt ourselves for the future, and perhaps from the deference to which we are accustomed from our assured position. It may be also that we suffer timidity, dangers of old age. And you—am I wrong in saying that you may be in danger of the perils of comparative youth? Will you forgive me for suggesting that this very independence which I have tried to emphasize and this hourly contact with the new and the vast, this perpetual looking forward to the future may tend to weaken your sympathy with long established tradition—your rever-

ence in antiquity and your appreciation of the importance of maintaining the historic continuity of 1500 years? Is there any danger lest the very self reliance which is your glory should lead some to the pitfall of a too great self-confidence? And danger of your being captivated by methods which are attractive and transient rather than solid. Well, however this may be, we have, I am sure, much to learn from each other.

Something you would gain from the varied learning and the rich experience of the Church of England. Some inspiration, perhaps, you might gather from the dignified and stately worship, the growth of many years, in the ancient fanes and leading churches of the Motherland. And we, what inspiration we might gain from your freshness and vigor, from wonderful spontaneity and abounding hopefulness, your wide outlook and freedom from worn-out conventionalities!

Two great results I should look for. First, we should realize more vividly on both sides the amplitude of our descent and the greatness of the past. We should realize that we are all alike, members of the Church of St. Augustine and St. Alban, of Anselm and Beckett, of Wycliffe and of Laud, of Ridley and of Hooker, of Simeon and of Pusey, of Keble and of Kingsley. Yes, and not only of these, but of men who are in every way worthy to be placed side by side with them—Ingliston and Mountain, Bompas and Hills, Medley and Machray. We claim them all by long recollections and tender memories cluster round them. We strive to follow in their steps. We love to worship in their words and we hope at least to share their reward.

Once more. We from the Motherland should come to this wonderful country with its peaceful present and its hopeful future and feel that we are no strangers, but only visiting the spacious and beautiful home of our daughter. You would come to the, forgive me for saying it, still more wonderful Island in the North Sea, and experience something perhaps of an inward thrill too deep for noisy speech as you visit the ancient homestead from which you sprang.

We should learn to know more of each other—the mother and the daughter—and learning to know, we should learn to love, and learning to love we should learn to pray with a greater knowledge, and a deeper understanding of each other's needs.

And so we should strengthen the strongest ties of all, Love and Prayer. Strongest of all because Love and Prayer are stronger than Death.

The RIGHT REV. J. C. FARTHING, D.D., Bishop of Montreal:

The Canadian Church owes her existence to the Mother Church of England. From her has been received all that we possess and value: The Bible, Prayer Book, Holy Orders, the Sacraments, our traditions and customs, and the rich inheritance of culture and moral power so characteristic of the old Church.

She has been a bountiful mother to the Canadian Church. In the pioneer days of Eastern Canada, practically all the missionaries were

supported by English societies. Throughout the years since, we have been helped with loving liberality. Even now our Western brethren are experiencing the same thoughtful and loving care.

The Church in Canada is bound to England's Church by the strong ties of natural affection; by heartfelt gratitude for all the bounteous manifestations of an overflowing love; by the faith and worship which they enjoy in common; by the work which belongs to them both. She can show forth thanks in life by setting herself with inherited zeal to do the work committed to her in Canada, and joining hands with the whole Anglican Communion in subjugating the nations of the world to the Christ.

Such being our origin and our obligation, what are to be the relations of the two churches in the future?

In approaching this question of organization, it must be borne in mind that the Anglican Church adheres, as does the Eastern, to primitive rather than Roman ideals; thus showing a truer catholicity. The independence of each National Church is assured; each Church has power to develop along national lines, and to meet the needs of the people to whom she ministers. Such is the ideal.

The Canadian Church is now independent. She has her own General Synod, which deals with doctrine, worship and discipline. She has her own Primate. The clergy of the Canadian Church take oath of allegiance to the General Synod, as constituted. In no sense does the Canadian Church recognize any authority outside of herself. It is most necessary that that independence should be preserved. It is essential to the progress of the Canadian Church. The Church can never become, in any real sense, the Church of the Canadian people, unless she understands the mind and can express the thought of the people; and in her methods of worship and work possesses and manifests the Canadian spirit, purified and sanctified by the Holy Ghost. There is nothing which Canadians as a whole resent more than interference with their internal affairs. Any dependence on an outside body or power, however exalted and dignified, would lower us in the popular esteem, and would thereby immensely weaken us in our work. It is only as we stand alone, in a position of absolute self government, that we can hope to win the allegiance of the people of this Dominion. Since the formation of our General Synod, and the appointment of our own Primate, the new life and power which has come to the Church has been remarkable. We must jealously guard that independence from even the appearance of compromise; not in any spirit of hostility to England, but because it is only by its preservation we can effectually do the work committed to us.

Independence does not mean isolation. If it did, then we would perforce choose the lesser of two evils and surrender our independence. While we must preserve our independence, we must, most emphatically, assert our unity with the whole Anglican Communion; for we can never sacrifice the blessing and inspiration of that larger life. In the fullest possible manner must we partake of this grand fellowship of life, or our national isolation will lead us to error in doctrine, to narrowness of vision, to sterility of life.

The Anglican Communion is united in life, doctrine and worship; and there is between all her various branches the finest spirit of brotherly love, unity and concord. This spirit has been wonderfully strengthened of late years, due largely, I feel sure, to the meetings of the bishops in the Lambeth Conference. What is now needed is some means of constitutionally uniting the various branches so that there may be some means of expressing the mind of the whole Anglican Church in an authoritative way. The need is being felt in the Church as in the Empire, for some such authoritative central power that can make the voice of the Church heard. The work of imperial federation is much simpler than that which confronts the Church, because we must include those of our communion who are outside our Empire. No central authority which did not command the absolute confidence and loyal support of our brethren in the United States, and those under other flags, would achieve the end in view. Therefore, in approaching the subject, it must be with a world-wide vision and not with the contracted vision of the ecclesiastical imperialist. The constitution of such a central authority must be gradually evolved—it cannot be cut-and-dried. The dream of some is to have the Anglican Communion united under the Patriarchate of Canterbury. This would be contrary to the very genius of the Anglican Church, and would be following the Roman, rather than the Catholic, ideal. The Roman conception is hardly bearing the strain of our modern life. Against this position the Lambeth Conference, 1908, has declared:

“Its conviction that no supremacy of the See of Canterbury over “Primatial or Metropolitan Sees outside England is either practicable “or desirable.”

With this conviction we in Canada thoroughly agree. We do not want anything approaching an Anglican papacy at Canterbury or anywhere else. While we within the British Empire will, I feel sure, always be ready to accord to Canterbury the precedence of honor, we must be prepared to see the head of the world-wide Anglican Communion living outside the British Empire.

The formation of the Central Consultative Committee by the Lambeth Conference is an effort—however tentative—to meet the difficulty. Every one of us, I feel confident, admires the spirit in which it has been put forth, and the fairness of the composition of the membership of the committee. Admitting all this, which I do gladly with my whole heart, the objections to the committee are, in my judgment, very serious from our standpoint.

1. It is not authoritative, but purely advisory.
2. It is not representative, having only one order. An advisory committee, representative of the whole Church, should include the clergy and laity.
3. It would tend to weaken, rather than strengthen, National Churches.

Let me see how it would work by way of illustration. Supposing one of our Canadian bishops, who was one of those Englishmen or Canadians who thought that everything in Canada should be as it is

in England (and such cases have not been altogether unknown in Canada) had a question upon which he desired advice. His view might be opposed to the generally received opinion of the Church in Canada. For this very reason he would naturally prefer to ask the advice of the C. C. C. rather than a purely Canadian body. Consequently he propounds to them his question and asks their advice. The majority of the members of that committee know no more about Canada than we know about the local needs of Australia or South Africa. The C. C. C. most carefully and conscientiously considers his question and gives its advice; which happens to be contrary to the generally received opinion of the Canadian Church. It is bound to cause discussion, and perhaps bitter controversy and dissension. It gives to the appellant bishop's opinion the moral weight of the C. C. C., which would undoubtedly mean a great deal. It settles nothing. Then who is to settle it? Why, of course, the authority of the National Church. That must be the final authority which must deal with the question. Why not go then in the first instance to the authority which alone has the power to deal with the question, without first allowing an appellant to load the dice by obtaining the opinion of a committee which has absolutely no authority? Such a case might conceivably split the Church, and jeopardize our relations with other branches of the Church. We have only to remember the effect which cases of arbitration have had upon the minds of our people, to know what might easily be the effect in a religious question, which so readily inflames and embitters. The proper course, in my judgment, for any Canadian bishop desiring advice, is to ask his confreres when the House of Bishops meet. If it is a legal question, one affecting the canons, etc., of the Church, let him go to the Supreme Court of the Canadian Church, and not to any outside committee, however learned. Foreign appeals have ever resulted in confusion. The Anglican Church should endeavor to strengthen, not to weaken, the national spirit of each independent Church.

In Canada we have our Supreme Court of Appeal, which is too little known.

This court deals with a variety of questions.

1. Doctrine and worship.
2. Where a bishop has been tried and a decision adverse to him has been arrived at.
3. Hears appeals from Lower Courts only on matters of doctrine and worship.
4. Interprets canons and constitution of provincial and diocesan synods.
5. Any question of ecclesiastical law which may be submitted to it for consideration.

Thus it is not only a court to hear appeals, but to interpret the law. This court, as Canon I asserts, is the final Court of Appeal for the Church of England in Canada.

Besides this court, any member of the Church can submit, through proper channels, any question to the General Synod for its opinion.

Each bishop has the right to bring any matter before the General Synod. It does not seem to me that any bishop would be justified in appealing to the C. C. C., but his plain constitutional duty is to appeal to the court which the canon of the General Synod has established, which every bishop and clergyman has sworn to obey. I am aware that the C. C. C. is "to carefully regard any limitations upon such references which may be imposed by provincial regulations." This is subject to widely divergent interpretation.

There is great need of a central unifying authority. "What touches all should be by all determined." (Institutes of Justinian.) There are questions which can only be dealt with by the whole Church, and at present there is no way of expressing that Voice of the Church. Such a question as union concerns the whole Church, and should not be finally dealt with by any one branch. Terms of union should have the sanction of the whole, before becoming operative. Then, again, such questions as a change in the phraseology of a Creed—such as the omission of the "filioque" clause—should be by the action of the whole, and not of any one of its parts.

There is no way in which this can be done except by an international synod, composed of all the bishops and representatives of the clergy and laity from every section of the Church. This synod could meet as the Lambeth Conference now does, every ten years. Such an international synod would command respect, because it would be thoroughly representative. Each independent Church would elect its own representatives. Being composed of the clergy and laity it would represent the whole Church. And further, its decision would be authoritative. There would thus be some official way of expressing authoritatively the Voice of the Anglican Communion. After deciding to advocate an international synod, and discussing it with several friends, I was delighted to learn subsequently that Dean Paget had advocated this course at the Lambeth Congress. Gladly do I follow one so practical and so respected and beloved.

The Lambeth Conference has done much good. None can estimate its value. The inherent authority of the bishops' office has lent great weight to their collective opinion. The Church at times needs more than opinions, however wise. She needs the voice of authority. The full voice of the Church can only be heard when it is expressed by the whole body of clergy and laity as well as by the bishops. There will be difficulties. The State connection of the Church in England may cause difficulties, and the political affinities of others may prove barriers, but I feel that we should work for such a synod as would express in a lawful, primitive and catholic manner the voice of the Anglican Church, until God paves the way for the whole Catholic Church throughout the world to once more make her Voice heard, and her power felt in a general council. May the dear Lord, in His Love, hasten so grand a consummation!

OUR RELATIONS WITH OTHER CHRISTIAN CHURCHES.

(Section A.—Tuesday, Sept. 6, 11.30-1 p.m.)

Chairman—His Honor Herbert S. McDonald, D.C.L., Judge County of Leeds and Grenville; Chancellor of the Diocese of Ontario, Brockville, Ont.

- Speakers: 1. Rev. Herbert Symonds, M.A., D.D., Vicar of Christ Church, Montreal, Que.
2. Rev. William H. Van Allen, M.A., Ph.M., S. T. D., Rector of the Church of the Advent, Boston, Mass.
3. The Right Rev. William Lennox Mills, D.D., D.C.L., Lord Bishop of Ontario, Kingston, Ont.

HIS HONOR JUDGE McDONALD:

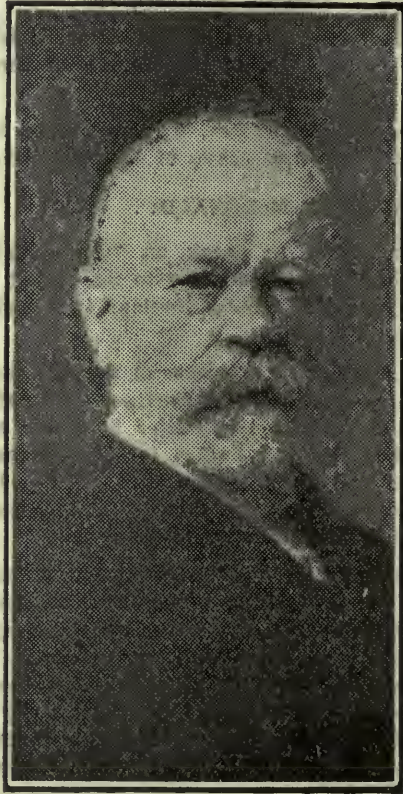
Having been asked to speak on "Our Relations with other Christian Churches," it has occurred to me that it might be well to state the action by the Church of England in Canada with a view to Christian Union.

In 1886 the Synod of the Diocese of Toronto adopted a Memorial to the Synod of the Ecclesiastical Province of Canada, requesting the appointment of a Committee to confer with any similar committee appointed by other Christian bodies, for the purpose of ascertaining the possibility of honourable union with such bodies, and, if such union be found possible without sacrifice of essential Christian principles, to formulate a scheme for effecting it.

During the session of the Provincial Synod, held in September, 1886, the Upper House adopted a resolution appointing a committee to confer with any similar committees appointed to represent other Christian bodies, for the purpose of ascertaining whether there is any possibility of honourable union with such bodies, and asking the Lower House to appoint a committee to act jointly with that of the Upper House. The Lower House unanimously concurred in the Message, and it was subsequently moved that the resolution on Union should be forwarded to the Moderator of the Presbyterian General Assembly, the Presiding Superintendent of the Methodist Church Conference, and the Presiding Officers of other Christian Bodies. This resolution was carried unanimously by a standing vote, when the Doxology was sung, and at the request of the Prolocutor, the Clerical Secretary read the Collect for Unity, and the Lord's Prayer.

After several unsuccessful attempts a Conference with Committees appointed by the Presbyterian General Assembly and the Methodist General Conference was arranged for and held in Association Hall, in the City of Toronto, on the 24th and 25th days of April, 1889.

Fourteen Presbyterian, fourteen Methodist and thirty Church of England delegates, including three Bishops, took part in the Conference. It may be of interest to mention the names of our representatives: Right Rev. Dr. Sweatman, Bishop of Toronto; Right Rev. Dr. Baldwin, Bishop of Huron; Right Rev. Dr. Hamilton, Bishop of Niagara; Rev. Canon Caswell, Venerable Archdeacon Roe, Revd. Dr. Carry, Revd. John Pearson, Revd. A. J. Broughall, Revd. John Langtry, Revd. Septimus Jones, Venerable Archdeacon Boddy, Venerable Archdeacon Dixon, Revd. W. J. Mackenzie, Revd. Canon Sutherland, Revd.



HIS HONOR JUDGE McDONALD, D.C.L.

E. P. Crawford, Revd. J. W. Burke, Revd. Provost Body, Very Revd. Dean Carmichael, Rev. Canon Richardson, Revd. G. C. Mackenzie, Revd. Dr. Mockridge, Mr. Clarkson Jones, Mr. W. Ince, Mr. R. Bayley, Mr. A. H. Dymond, Mr. V. Cronyn, Mr. George Elliott, Mr. R. T. Walkem and Judge McDonald. Of these at least seventeen, including two of the Bishops, have entered into Rest.

Before the first meeting was held there was careful consultation by the representatives of the Church of England as to the course to

be adopted, and the subjects to be dealt with. This was the more necessary as the representatives of the other Communions had been invited to the conference by us.

It was agreed by the conference that the meetings should be private and not open to the general public, no reporters for the press being allowed to be present, but that a report of the meeting should be prepared for the press by three secretaries—one to be chosen from each of the churches represented—and that an official report should be preserved, which should be the joint property of the bodies represented. Subjects considered were:

1. Corporate Union.
2. Amount of Unity in Doctrine, Worship and Modes of Action between the three bodies represented.
3. The Holy Scriptures.
4. The Creeds.

Papers had been prepared upon these subjects, and upon the conditions of administration of the Sacraments and the historic episcopate by sub-committees of our committee for the purpose of guidance. That relating to the Sacraments did not arrive in time, and that upon the Historic Episcopate, prepared by the Rev. Dr. Carry had been read, but not considered, when the time fixed for adjournment arrived.

On the important subject of Corporate Unity, the Revd. Dr. Caven, Principal of Knox College, Toronto, (since deceased), submitted a statement indicating the subject as it presented itself to his mind. It reads as follows: "While in the wise and merciful Providence of God, divisions in the Christian Church have often been overruled for good, yet, in themselves, these divisions are to be lamented as productive of many and sore evils. The ideal of the unity of believers set forth in the Scriptures, especially in our Lord's intercessory prayer, while chiefly spiritual in its nature, can be fully represented only in an undivided state of the visible Church, in which perfect fellowship shall be maintained throughout the entire body of Christ; and it is the duty of the Church, and of all its members continually, to aspire towards, and labour for, the completeness of this manifested union in the Lord."

In September, 1889, the Joint Committee made a report to the Provincial Synod. The Upper House adopted the same without alteration, and in a Message to the Lower House stated that it had resolved that a Joint Committee be appointed to hold itself in readiness to confer with similar committees that might be appointed by the other Christian Bodies, for the purpose, upon the preliminary basis embodied in the Lambeth resolutions.

The Lower House unanimously concurred—the House standing and the members singing the Doxology. The Joint Committee was appointed.

At the next ensuing session of the Provincial Synod the Joint Committee made its report, embodied in which were communications

received from the clerk of the Presbyterian General Assembly, and from the Superintendent of the Methodist General Conference. Each of these bodies had renewed the appointment of its Committee on Union, and the Methodist Conference, in treating of the Lambeth resolutions, insisted that the fourth, referring to the Historic Episcopate, "must be defined in harmony with the identity and essential 'equality of the office of 'Presbyter' and 'Bishop.'"

The Committee of the Church of England was reappointed.

In 1893 the Consolidation of the Church throughout Canada was consummated, and the General Synod was formed. The Upper House, in and by Message No. 7, communicated to the Lower House the following resolution:

"Resolved (the Lower House concurring) that the following be "adopted and published:

"We desire hereby to make it known that we adopt and set forth "as forming a basis for negotiation with any of the bodies of our "separated Christian brethren, with a view to Union, the following "articles agreed upon by the Lambeth Conference, held in London. "in the year of our Lord one thousand eight hundred and eighty-eight, "viz:—

"1. The Holy Scriptures of the Old and New Testaments as "containing all things necessary to salvation,' and as being the rule "and ultimate standard of faith.

"2. The Apostles' Creed, as the Baptismal Symbol; and the "Nicene Creed, as the sufficient statement of the Christian faith.

"3. The two Sacraments ordained by Christ Himself—Baptism "and the Supper of the Lord—ministered with unfailing use of "Christ's Words of Institution, and of the elements ordained by Him.

"4. The Historic Episcopate, locally adapted in the methods of "its administration to the varying needs of the nations and peoples "called of God into the Unity of His Church."

The Lower House concurred in the Message, but it does not appear that a Committee was appointed.

However, at the Second Session of The General Synod, held in Winnipeg, in 1896, the resolution passed in 1893 was practically reaffirmed and a committee appointed. At each succeeding session this committee has been continued.

Some correspondence has been had with a Joint Committee, representing the Presbyterians, Methodists and Congregationalists. It may be mentioned that a letter bearing date 12th December, 1903, received from this Joint Committee seems to require the abandonment on the part of the Church of England in Canada of the fourth item of the Lambeth Quadrilateral, viz: the Historic Episcopate, as a preliminary to negotiation. In the conclusion of that letter it is stated that should it hereafter appear from any authoritative source that the Church of England in Canada interprets the Lambeth resolution in a different sense from "Episcopacy" the Joint Committee is prepared to enter on free and equal terms,

into negotiations for union. A reply to this letter was prepared, but no further correspondence has been submitted to the Committee of The General Synod.

It will be noticed that the resolution passed by the Provincial Synod in 1886 provided for conference with committees appointed and representing other Christian bodies. This in its terms would include the Roman Catholics, the Oriental Churches, the Baptists and others.

What communication (if any) has been had with others than the Presbyterians and Methodists is not shown in the report submitted to Synod? It is certain that no Conference has been had with any of them. The Baptists, with a consistency which does them infinite credit, and which may well be taken as an example by others, have declined to join in any alliance or union, a term of which would be their abandonment of principles which they consider to be essential.

REV. HERBERT SYMONDS, D.D.:

The subject under discussion this morning has two aspects; first, a theoretical aspect, and secondly, a practical aspect. The view we take of our practical relations to other organized churches, will depend upon our theory of the Church.

Believing, as I do, that the present attitude of the Anglican Church in England, towards non-conformity, is contrary to the highest interests of the Christian faith, and that there is even less justification for our attitude towards other communions here in Canada, it is necessary that I should give reasons for the faith that is in me.

I begin, therefore, with the theoretical aspect of the question.

The justification of our present attitude is to be found in the theory that no communion can be regarded as a branch of the Church of Christ unless it has bishops of the Apostolical succession, because it is through the medium of this succession that divine grace is imparted primarily through the sacraments of the Gospel. This doctrine finds sufficient expression in the saying, "No bishops, no church; no Church, no sacraments; no sacraments, no salvation."

This doctrine, however, is not a doctrine of the Church of England; it is nowhere stated in either the 39 Articles or in the Prayer Book. The nearest approach to it is in the famous Preface to the Ordinal; nevertheless, it is not there. The doctrine of the Historic Episcopate is there, and this is, quite properly, made the ground for the retention of the historic ministry in the Church of England; but since the extant evidence shows that throughout the entire Reformation period, the Anglican Church regarded the Protestant churches of Europe as true churches, it cannot be the case that they intended in this famous Preface to affirm that a valid ministry and valid sacraments were tied up to the Historic Episcopate. So staunch a High Churchman as Bishop Doane has come to see this, and to his great credit has frankly and freely acknowledged both the fact and its consequences.

Time will not allow of any elaboration of this point, and I will, therefore, limit myself to the quotation of accredited Anglican writers in proof of the assertion that the doctrine of the Apostolical Succession is not a doctrine of the Reformed Church of England.

Archbishop Bramhall, the great Anti-Puritan Irish Prelate, an admirer and imitator of Archbishop Laud, re-ordained certain ministers who had not received the Episcopal orders, but he inserted the following clause into their letters of Orders: "Not annulling his previous orders (if he had such) nor determining their validity or invalidity, much less condemning all the Holy Orders of Foreign Churches, which we leave to Him Who alone can judge, but merely supplying what was previously lacking as required by the Canons of the English Church, and providing for the peace of the Church, so as to take away occasion for schism, and satisfy the consciences of the faithful; nor in any way doubting as to his ordination or rejecting his presbyteral acts as invalid."

Can you imagine a modern High Church Bishop expressing himself in such terms? Bramhall was, however, accused of unchurching other Protestants, and he replied:

"They (Episcopal Divines) do not deny those churches to be true churches wherein salvation is to be had. They will readily subscribe Bishop Andrews' determination: 'If episcopacy be of divine right, it does not follow that there is no salvation without it, or that a church cannot consist without it. He is blind who does not see churches consisting without it.'" Bishop Cosin was a High Churchman. He wrote a letter to a person named Cordel who had scruples about communicating with French Protestants, in which he says: "If at any time a minister so ordained (i. e., without Episcopal Orders), in the French Churches, came to incorporate himself in ours, and receive a public charge or care of souls among us in the Church of England, as I have known some of them to have done so of late, and can instance in many others before my time our Bishops did not re-ordain him before they admitted him to his charge, as they would have done if his former ordination here in France had been void."

If High Churchmen like Andrews, Bramhall and Cosin, could write thus, what must have been the views of those who were not High Churchmen? The fact is, that these questions of ecclesiastical order in England were inextricably entangled with questions of political order, and the increasing stringency of the Church after the Civil War was due to political rather than theological causes, as Bramhall says: he re-ordained men so as to procure conformity to the Canons, and providing for the peace of the Church, and not on theological grounds.

In the 19th century the subject has been approached from the scriptural and historical points of view. The Oxford movement endorsed a more rigid view of Apostolical succession than had been known in the Church before; but since the time of Pusey and Haddan, the Scriptural evidence and that of primitive times has been sub-

jected to an examination far more searching than ever before; and the net results have sapped the foundations of the argument for Apostolic succession from scripture and early church history. The perusal of Bishop Gore's latest book confirms me in this opinion. It is admitted even by many of his friends, that the book is the weakest production of a very ingenious controversialist.



REV. HERBERT SYMONDS, D.D.,

As against the doctrine of Apostolical succession, I may name of the first class of 19th century scholars, Hatch, Hort, Westcott, Sanday, and Lightfoot, concerning whose famous essay the Guardian Reviewer of Moberley's ministerial priesthood said: "There is nothing to be gained by denying that the essay cuts at the root of the principle of an authoritative ministerial commission from God original in the person of the Apostles, and transmitted from them down the generations of the Church unto the end."

I may add to these the names of other distinguished church historians, Dean Stanley, Dean Armitage Robinson, Canon Henson, Phillips Brooks, Professor Gwatkin, and Dr. Latham, author of "Pastor Pastorum." I am prepared to give chapter and verse from each of these writers, but will only permit of one or two quotations now.

Of Dr. Hort's views there can be no doubt. His name has great weight, not only from his learning, but from the fact that he was not a controversialist, but a scholar investigating truth.

I will give one quotation from Dr. Latham, another non-controversial author. "Church politics, like forms of secular Government,

were to be formed by men of each age, for themselves, and to lay down a system for which Divine authority would inevitably be claimed would bar all human intervention in matters ecclesiastical."

Dr. Sanday's words are of peculiar importance, because of his obvious regard for High Churchmen. Yet of Sanday it may be said: he is a friend of Plato, but a greater friend of truth. So in his little book on Ministerial Priesthood he says: "It does not follow that because the Church is one, it can have but a single type of outward organization." Again, "It is now, I imagine, generally agreed, that the presbyterate is nothing else than the standing office of the Jewish Synagogue transferred to the Christian Church." Again, he maintains that the essential thing in ordination is the prayers, not the laying on of hands, and that the essential significance of the laying on of hands is the blessing not the transmission of office. He contends in a passage too long to read, that though a certain order may be regarded as normal, yet where another order (e. g., Modern Presbyterianism) has not without good cause come into existence, and ministers have solemnly been set apart and the Divine blessing invoked, not without signs following that the blessing has been given, then we ought not, even though we allow an initial mistake, to make it a cause of fundamental or permanent division.

Lastly, and for my present purpose, this is most important: Sanday lays down with unusual decisiveness, that "It should be distinctly borne in mind, that the more sweeping refusal to recognize the non-Episcopal reformed churches is not and cannot be made a doctrine of the Church of England. Hooker did not hold it, Andrews expressly disclaimed it; Cosin freely communicated with the French Reformed Church during his exile. Indeed, it was not until the last part of the last century, that more than relatively a small minority of English Churchmen has been committed to it."

This brings me to the second, or practical part, of the subject. The Committee who honoured me with the invitation to speak on this subject knew what my views about the ministry were, and I presume their desire was that I should frankly say what, holding such views, I thought should be the attitude of the Anglican Church to other churches.

First, I think there should be a more frank admission of the results of scholarship and of the actual situation. A kind of admission there is, even on the part of the most extreme adherents of the High Church view. It is, for example, tacitly admitted that he who denies the doctrine of Apostolical Succession has a right to his place in the Church, and to the fullest expression of the faith or unfaith that is in him. Yet if this be an undoubted doctrine of the Church, an essential of the faith, this is surely an illogical and weak position. To belong to a communion which allows a very large proportion of its clerical and the large majority of its lay members, openly and without rebuke to deny an essential is surely illogical and weak. I can only understand it by supposing that, down in the bottom of his heart, the High Churchman regards

his foundation stone of ecclesiastism as a probability, a doctrine, after all, to be maintained, yet not an essential. I would ask for a frank confession that the doctrine of Apostolical Succession is one which the Church of England allows, but does not teach, and one which its best scholars do not affirm. This is actually the situation, and it should be frankly stated, especially, if I may venture to say so, by our Bishops.

In the next place, I would ask for the frank admission that the present exclusive attitude of our Church is due less to theological, than to political-ecclesiastical causes, which belong to the period of Charles the First, the Commonwealth, and Charles the Second. These causes have no longer any ground in reason, at any rate in Canada, and the tradition which supports the attitude after the reasons for that attitude are gone, is thoroughly bad. Our attitude should rather be that of Hooker and Cosin and Andrews and Bramhall towards the Protestant Churches of the continent of Europe.

Thirdly, I would plead for a far more frank recognition of the excellence of the Christianity of the principal denominations regarded not simply as individuals; but as social organisms. No doubt the various denominations, including our own, have both distinctive merits and characteristic demerits; but he must be a somewhat hardy kind of Anglican, who is really convinced that our own Church is beyond the possibility of question, superior to all others in respect of either faith or good works.

Temperamentally, I am at the opposite pole from Methodism. Extemporaneous prayer has few charms for me. Revival services often freeze rather than warm me; but history and observation convince me that this is a matter of temperament. So calm and unimpassioned a writer as the late Mr. Lecky ascribes more value to the Methodist movement in the 18th Century than to the policy of Pitt and the victories of Wellington and Nelson in the averting of social disaster and in its effects upon the character of the people. (History of England in the 18th century). Tried at the bar of unbiased judgment, it is clear that Presbyterianism, Congregationalism and Methodism have justified themselves by their proofs; and the trial by fruits is the one clear, unmistakable test which is laid down by Our Lord in the Gospel. To the unprejudiced man the exclusion of these bodies from the right to the title of Churches, seems absurd; all theories must ultimately be tried by fact, and if they do not square with the fact, they must be revised. A branch cut off from the parent tree dies; but these supposed schismatic or supposed cut-off branches of the Church have a vigorous life. Our theory of the Church, therefore, needs some revision.

Therefore, in the fourth place, I would urge a kind of turning round or conversion as a much-needed preliminary to actual movement. There is a great difference between facing a man with whom you are talking and turning one's back upon him. Metaphorically, we are turning our backs upon the Christians of the great Protestant denominations and sometimes, it must be added, turning our faces

towards the degenerate Greek Church of semi-civilized Russia in a fashion which is calculated to raise a blush to the cheek of a self-respecting Briton.

In the fifth place, may I submit that to use fair language about our brethren of other communions, such as, e. g., that of the Bishop of Lebombo, who, in a Pan-Anglican paper, describes the ministers of other churches as "Exceptionally holy laymen, who (in many cases through no fault of their own) have been prevented from being confirmed," and yet to make no practical advance towards them, save us of insincerity. Taking all the facts into account, it seems to me monstrous that we should have scarcely any more dealings with our separated brethren than we should if they were Mohammedans or Buddhists. The first and most obvious step towards the removal of this reproach, would be to imitate our brethren of the American Church, and with proper safeguards and common sense conditions, open our pulpits to them as ministers of the Gospel.

In conclusion, let us remind you that the most unfortunate chapter in the history of the Anglican Church, since the Reformation, has been that which tells the story of her exclusive attitude towards those who honestly differ from her. How many test acts of Parliament have been passed? How often our Anglican ancestors opposed their appeal, although we can see now that they were wrong? The Church of England, if it desires to become truly Catholic, or to be the Church of the English speaking people, needs to submit this question of attitude to a thorough reconsideration. I am not for one moment pleading for the abandonment of the Episcopacy; on the contrary I have good reason for knowing that there is a large body of opinion in the Presbyterian Church that is favorable to it. "Anglicans," said the late Principal Grant, have a strong position when they argue that it would be unwise to depart from a system of Government which obtained early and general acceptance," and a distinguished American Baptist, some years ago, said: "A great many clergymen in these bodies (Presbyterial, Congregational and Baptist are cited) stand ready for the sake of promoting Christian unity, to take Bishops' orders so soon as any Bishops are ready to ordain them, with the understanding that their original ordination is not abjured."

The question will probably be asked of me, what proposition looking towards the establishment of closer relations between the Anglican and other churches have you to make?

My answer is as follows: We Anglicans highly value the Historic Episcopate; we believe that it is capable of adaptation to the circumstances of today; we hold that the principle of continuity is of great value, and that the preservation of the Historic Episcopate in a United Protestant Church might ultimately become the means of a yet wider unity with the Church of Rome and with the Greek Church, and, therefore, we plead for its continuance.

But we do not affirm the doctrine of Apostolical Succession, nor will we deny the validity of the ordination of Presbyterians or Con-

gregationalists; nor will we ask that those who at the time of the accomplishment of unity are ministers in their own communions should submit to reordination; but for the sake of the preservation of the Historic Episcopate, we ask that all who shall afterward become ministers be episcopally ordained.

Unless some such policy as this is adopted, the outlook for the Anglican Church does not seem to me very bright. No doubt she will continue to be a spiritual mother to many millions of people; but what can she contribute to the great constructive movement of our times unless she be willing to move with the times? Her position between the Roman Catholic Church and Protestantism is, no doubt, one of advantage and opportunity. Nevertheless, a middle position is not invariably a strong position. There is such a thing as being squeezed out between two great bodies. I would earnestly plead for less emphasis upon past tradition, which may become a burden too heavy to be borne, and a more lively faith in the present guidance of the Holy Spirit. If we are animated by a love of truth on the one hand, and an earnest love of our fellow Christians on the other, I do not see how we can go far astray. There are times when it is the highest wisdom to sit still; but such, I submit, is not our strength at the present crisis.

There is a sound of moving in the tree-tops; and the words of the late Edwin Hatch are even more worthy of consideration than when they were uttered more than thirty years ago: "To you and to me and men like ourselves, is committed in these anxious days, that which is at once an awful responsibility, and a splendid destiny, to transform this modern world into a Christian Society; to gather together the scattered forces of a divided Christendom into a confederation in which organization will be of less account than fellowship with one Spirit and faith in one Lord; into a communion wide as human life and deep as human need; into a church which shall outshrine even the glory of its dawn by the splendor of its eternal union."

REV. WM. H. ALLEN, Rector of the Church of the Advent, Boston, pointed out the importance of loving and honoring all men, Christian or not. Right relations with all Christian men should mean the banishment of all bitterness and wrath. But snobbishness was worse than either. A patronizing condescension was most unfortunate. We require co-operation, in good works, in temperance and social legislation, charity organization, etc. In these matters there is no special Anglican theory of temperance or anything else. In the field of Christian scholarship there is vast room for working together. He cited some experience of his own in Boston, and made some strong remarks about the differences between official pronouncements and individual relationships between Anglican clergy and representatives of other religious bodies. He preferred some strong principle of the Universal Church to a catena of excerpts from muddled seventh century writers. Let us imitate the excellencies of Rome, and hope for better days, but for official relations we must wait until Rome is different than she now is. Criticizing the remarks of the previous

speaker, he said he challenged him to refer to any official pronouncement of the English Church which did not proceed on the assumption of Historic Episcopacy. He conceded to the ministry of other religious bodies everything they claimed for it themselves. As a preaching ministry it is certainly valid; and that is all it pretends to be. Speaking of our relations with the Eastern Churches, he referred to the excellent work done by the Anglican and Eastern Orthodox Church Union Society.

"Let your theology go beyond the English-speaking race to a truly universal love, and pray that all may be one in God's good time, which, may He send soon."

The RIGHT REV. WILLIAM LENNOX MILLS, Bishop of Ontario: The Possibilities of Church Union and How We Should act towards those separated from us."

Christian Union is a subject which has taken a wonderful hold on Protestant Christendom, within the last two decades, and especially within the last ten years. There can be no manner of doubt as to its importance, and its claim on our consideration, however we may differ in our opinions as to its value, the means to be used in seeking to secure it, or the possibility of its being secured in this dispensation. The hungering for it by many, even amongst ourselves, and by High Churchmen, who think it is so desirable, and so absolutely in accordance with the mind of Christ—is so real, that they feel no confession, and no sacrifice, would be too great to obtain it. It has seemed like an impulse rising simultaneously in every Protestant denomination and in almost every individual life; so that many look upon it as Divinely inspired, and as a Divine movement. While doubtless there is ground for believing this (and God will accomplish the purposes He has in view through the movement, which certainly appears likely to bring a large proportion of separated Protestantism together) whether that Union will be permanent, or end in other divisions, is a question. Yet, in my opinion, it will never bring those different bodies into Union with what we believe to be the visible Church of Christ on earth. To secure union with these bodies with us, we must be prepared to give up Episcopacy, and become a mere religious society of denomination, give up what we regard as essential to the being of a Church, and separate ourselves from the Church Catholic throughout the world. The difficulty in the way of Union between us, and the different religious bodies, and it is an insuperable difficulty, is Episcopacy. They will never accept it, and we can never give it up. To do so, we would be recreant to a trust Divinely committed to us; and though, in this age, trusts are often made light of, and easily set aside, this is too important, too sacred, and too manifestly of God, to be parted with, for any seeming advantage whatsoever. To my mind, nothing could be plainer, from Scripture, from History, and from constitution of the Church, than that Episcopacy is necessary, not only for the Church's well-being, but for her being. If, therefore, in any moment of wild enthusiasm, the Church in Canada, were

to enter into a union, in which Episcopacy was not to be regarded as an absolute essential to Church life, and were given up, we would not only be giving up a Divine trust, a heritage given us of God, but we would separate ourselves forever, from the historic past, from the Anglican Church throughout the world, and also from a large body of our own membership in Canada, who have too high ideas of what the Church of Christ is, to be satisfied with membership in a Church which is non-Episcopal, and they would have their places of worship, and there would be as many divisions as there are now. There are doubtless many individuals, among the different Protestant bodies, who are desirous of uniting with us, but the bodies to which they belong as bodies—are perfectly satisfied with their present conditions. They regard their success as an evidence of Divine approval, and a seal of the Divine favour; proof that they are legitimate parts of the Church of Christ. They say that visible success is the only proof of reality, and of God's favour, and that validity may exist apart from any particular outward form; that their successes show, that an Apostolic Ministry is not necessary—as one of them has expressed it—that 'Apostolic success is better than Apostolic succession.' It is absolute folly, to expect these denominations to ignore their Ministry, and seek Orders from us; those who think they will do so, certainly do not know them. The Joint Committee of the Presbyterians, Methodists and Congregationalists, in a communication sent by them, to the Committee on Church Union, appointed by our General Synod, dated December 12th, 1908, in response to a communication sent to them by our committee, indicated that they required the abandonment, on our part, of the Historic Episcopate, as preliminary to negotiations—that this must be given up, before they could even discuss other questions of 'Union' with us.

In the American Church, after the Chicago Quadrilateral had been put forth, from which great things were expected, it was soon found that it was met only by sneers, from the different religious bodies. A paper called the "Christian Union" said that the claim for an Historic Episcopate must be abandoned before there could be any possibility of union. The "Methodist Review" said that Methodism would never consent to be weighed down with the dead body of an ancient error. The "Presbyterian Banner" said that the Episcopal Church must cease to be Episcopal, if union is to be brought about; that the plan suggested by the "Quadrilateral," was altogether too one-sided; it was useless to propose it, and it would be folly to discuss it, while the General Conference of the Congregational Churches of Connecticut stated, in reply to the overtures of the Church, that they regarded Episcopacy as un-Scriptural, and a source of division, rather than unity.

These sentiments represent the general tone of the replies given to the Declaration of the Bishops of the Protestant Episcopal Church, respecting union, and go to show, that there is no desire, as so many imagine, on the part of the different religious bodies, for union with us. The idea which a great many of our people have,

respecting union, is absorption; they think all these religious bodies are waiting and longing to be swallowed alive, something after the manner in which the whale swallowed Jonah.

Probably, if we got them in that way, we might be as uncomfortable as the whale was, and be glad to get rid of them. They, on the other hand, would undertake to swallow us, and if not allowed to do that, will have nothing to do with us.

A great many people talk about our being the *via media* between Rome and the Eastern Church, on the one hand, and the Protestant Bodies on the other, as furnishing ground on which they might all come together.

Theoretically, this is true; practically, there is nothing in it. Rome will have nothing to do with us, nor will the different Protestant bodies, for the reasons I have mentioned.

As a matter of fact, before we can hopefully look for union with other bodies, we ought to be united among ourselves, and we certainly are not.

Amongst those who nominally belong to the Church, what diversity we have, not only of opinions and views with regard to Truth and to Church Doctrine, but of practice as well! We have high and low, and broad, and each looks upon the other with suspicion; and there is very little love between them.

We have an example of this separateness, in what has recently taken place between the two colleges in Toronto—Trinity and Wycliffe. The efforts, which those desirous of union made to bring them together, were unavailing. While both are Church institutions, they are as far apart from one another as either is from Knox, the Presbyterian College, or Victoria, the Methodist.

Then again. Many within the Church hold views as diametrically opposed to her teachings, as are held by any outside of her. They are in her, but not of her. In her for social or financial reasons, but not from a conviction that she is the Body of Christ, a Divine Institution, specially constituted by God and indwelt by God's Spirit. Worldly considerations could induce them any day to leave her.

While perhaps admiring her Liturgy, and her dignified ritual, and wonderful history, they do not believe in the Apostolicity or necessity of her orders; they look upon her only as one of the many different branches of the Church of Christ, no better and no truer; no more Divine in her constitution than any other of the Protestant Bodies.

All this goes to show that Union is not near at hand, that men are not yet so under the leadership of the Spirit of God and His Righteousness. The Church has not yet been taken out of the world, nor will she be, until the Lord come; and until then, the world's characteristic of diversity will cling to her.

While believing, therefore, that with God all things are possible, and that if He wishes He could bring about union by a mighty miracle, I do not believe it will take place before the second coming of

Christ. The teaching of Scripture on the subject, to my mind, is unmistakable; no united Christendom will be looking for the return of the Lord; the bones of the mystical body will be out of joint, until He comes to make all things new. As it was in the days of Noah, and in the days of the destruction of the cities of the Plain, so shall it be in the days preceding the coming of the Son of Man. I am very far, therefore, from being convinced, that visible union is either the expectation or the purpose of the Master in this dispensation; if it were, He could bring it about; if He prayed for that, His prayer would be answered there can be no doubt it. He says: "Other sheep I have which are not of this Fold, them also I must bring, and there shall be one 'flock,' not one 'fold,' indicating that at present, the flock is shepherded in many folds; and then, in His teaching in the 17th Chapter of St. John, which is so often quoted by the advocates of visible union, He seems to me, to teach the very opposite; He prays that His people may be one, even as the Godhead is one. Now what is the oneness of the Godhead? There is oneness of nature and mind, and purpose, and action, but, at the same time, there is diversity of manifestation. Then, the Church, in Scripture, is called the Body of Christ. Now, a body is composed of many different members, and these members are not all alike, nor have they the same office. All are necessary to the body, but have different functions to perform; there is an invisible oneness, a oneness of purpose, but a separateness in manifestation. So with the draught of fishes, described by St. Luke, which our Lord interprets as a symbol of ministerial work and success, under him; He undoubtedly intimates that there are many nets. In the miracle narrated by St. John, which sets before us an entirely different scene, there is but one net which gathers together, to the risen Christ, His elect on the Eternal Shore, indicating what will take place, when he comes again.

Unity is undoubtedly a distinctive mark of the true Church of Christ, of what the Church shall one day be, and for this we should strive and pray with all our hearts; pray "Thy Kingdom come, Thy will be done, on Earth as it is in Heaven."

That prayer will yet be answered, but the Vision of Uniformity, of which so many dream, is vain, and will never be realized in this dispensation.

The teaching of Scripture, the constitution of the human mind, with its divergencies of opinion, its different processes of thought, the ways of looking at truth—God's works in nature—all go to show that diversity, and not uniformity, is His rule at the present time.

The works of man, too, as exhibited in architecture, music and art, set forth diversity, and not uniformity, as pleasing to the human mind.

The truest unity is a unity of spirit, which will always harmonize diversities.

If, therefore, in this age of mergers, by some effort of human ingenuity, through some giant leader of men, an eternal and visible

union of all Protestant Christendom were brought about and merged into one body, how long would it last? Undoubtedly but a short time; besides while it lasted, it is very doubtful if it would be for the spiritual benefit of the Church or for the furtherance of her work, either at home or in the mission field.

In the present condition of the world and the Church, the present condition of human nature and with the character of much that now passes for religion, it is unlikely that generally there would be much zeal in religious work. There would doubtless be zealous men, and zealous congregations; but the united body would be likely to lapse into a condition of restless satisfaction, ending in torpor and finally, spiritual death. Human nature, as at present constituted, needs the spur of competition to keep it awake and at work.

It must be admitted, too, that with a great many people, the hungering for union rests upon a merely worldly utilitarian basis; that is, they desire it, because it would cost less to do the Church's work if all were united, than it does now.

It is not, therefore, in every case, zeal for the glory of God and the accomplishment of His work, that prompt the desire for union, but the wish to ease men, to remove burdens from them, which they now have to bear.

The vision of the Church, absolutely holy, absolutely and visibly one, "the city which lieth four square," is the new Jerusalem, descending from God out of Heaven, prepared as a bride adorned for her husband, and is a vision of Heaven and the hope only, of earth, and will not be realized until after Christ has visibly come and taken her to Himself.

Outward divisions can no more destroy the Church's oneness, than sin can destroy her holiness, for her unity does not consist primarily, in outward fellowship, but in the participation of an indwelling life, as this life permeates the whole body, the different members will be drawn closer together.

This, clearly is the teaching of both Scriptures and the early writers of the Church. Our Lord prays that His people may be perfected unto one. It is a growth, a development, a result, which God will bring about in His own time and way.

It is something in the future, not necessarily in this life; we shall see it, but not now; we shall behold it, but not nigh, and so, St. Paul speaks of the whole Church growing up into a "perfect man," i. e., that its members, by growth, may be knit into a closer and more complete unity of life.

The essential and primary unity of the Church, therefore, as set forth in Scripture is an inward life, an invisible fact. If the whole Church on earth were united, still it would not be complete. To regard it as such would be to exclude the faithful departed—they are one with us, though separated from us—a part of the

Church through participation in an invisible life, which binds the different members of the Church together and makes her a living body.

Some people are under the impression that a great deal could be accomplished in the direction of unity if we could have an interchange of pulpits.

I do not believe it. It has done very little for the different religious bodies who have and use this privilege. It has not been a factor of any value, in bringing them nearer to one another. We certainly should be ready and willing to work with others, wherever and whenever we have an opportunity of doing so, as Christian men and citizens, on common ground, for common objects—philanthropic, moral and social—when there need be no compromise of principle; not to do so is Pharisaic and un-Christian. But a great many of our people, and some of those who talk about union, fail to do this. They treat those outside of us very nearly as the Romanists treat all Protestants—openly characterizing them as heretics and schismatics, and as worthy of eternal condemnation, speaking of their places of worship as “schism shops.”

Such language naturally irritates and begets hostility, creates a great and fixed gulf between us, and those who are thus characterized; it has never brought and can never bring, a single individual to us.

Some time ago I overheard several clergymen comparing notes as to how they dealt with people outside of the Church; and a couple of them stated that a man, very prominent in their community, had died, and the funeral was to be in the Presbyterian Church, and they walked in the procession to the door of the Church, and then turned away, in a marked and conspicuous manner. They did it, they said, to show that they could have no fellowship, with any worship conducted by Schismatics. They acknowledged it had given offence to a large number of persons within, as well as without, the Church, who looked upon it as a deliberately offensive act, since it was not necessary for them to attend the funeral at all, if they had no wish to enter the Church.

They pretended not to care about giving offence, since they had succeeded in asserting a principle.

Such conduct displays, neither the spirit of Christ, nor common sense, and stands out in striking contrast with our Lord's teaching, when the disciples wanted Him to forbid the man—who was not of their number—casting out devils in His name; and yet, it is not uncommon, and our Church has suffered in consequence.

Take, for example, the course pursued by a large section of our Church towards the Bible Society, a Church of England organization, with the Archbishop of Canterbury as its President, and nearly all the Bishops of England as its Vice-Presidents; a society which has been a faithful auxiliary to the Church in her missionary work throughout the world. In this country it has lost almost all con-

nection with the Church, through the folly of Churchmen, and of ministers of the Church, who refuse to attend the Bible Society meetings, because dissenters might be present, and take some part in the proceedings.

By such un-wisdom as this, the Church of England has lost influence, has alienated many from her, and it largely accounts for the unsatisfactory place which she occupies relatively with the other religious bodies in the Dominion of Canada.

A great many pulpits are used only for preaching about the Church, and making comparisons between her and the different sects; and such preaching is always powerless—as powerless as was Samson when his head was shaven—has never increased the Church's membership; on the contrary, has driven men from her. If we would preach with power, preach for salvation, we must preach Christ, a real, living, personal, historic Christ. God incarnate, Christ crucified, Christ risen. Christ reigning—not an absent, but a present Lord. This will draw men to us, and into the Church, as no other means can.

Men are hungering for the Gospel, and the Gospel has not lost its power. The Church of England is Scriptural, and Apostolic—Scriptural in her teachings—Apostolic in her Constitution and Orders.

She makes fullest provision that the pure word of God shall be faithfully preached, and the Sacraments duly administered. Her inimitable Liturgy is attractive to all thoughtful and devoutly-minded persons—and when she fails to attract, it is not because of her Liturgy, her forms and ceremonies; it is rather the fault of those who minister at her altars: who fail to be good stewards of the manifold Grace of God, and forget that the priests' lips should always set forth wisdom.

The Church in Canada has had great opportunities, but she has not always made use of them; she has too often wrapped herself in a mantle of self-satisfaction, and settled down to sleep while other bodies of Christians have come up, and reaped the harvests which have grown in her fields and which belonged to her.

The time past therefore, should suffice for sloth and indifference and un-wisdom. We should be up and doing. The cry for help comes not only from heathen lands, but from many a street and garret, and death-bed scene as well; and it is ours to carry to such, the means of grace, the gospel of salvation, the Church's ministrations. We have in the Church of England a witness to bear for Christ and a work to do for Him, which others cannot do, but we should do it in love and do it wisely; and we should not be discouraged though we have to do it alone. The Master will always be with us, and whatsoever men may say, or men may think, we shall have commendation from His lips, when the work which He has given us to do is done, and we shall be called to render up our account to Him, and to receive according to the deeds done in the body.

MR. A. J. B. MELLISH, a volunteer speaker, referred to the difficulty in dealing with immigrants, and also to the incongruity of the phrase Church of England in Canada, which is the legal phrase to describe the Anglican Communion in Canada. The name was formerly the United Church of England and Ireland in Canada, still more complicated and contradictory. He preferred the term Anglican Church of Canada.

THE BISHOP OF FREDERICTON, in a few vigorous words, pointed out that only by the close adherence of the Anglican Church to her divine character and mission 'could she make her true contribution to the unity of Christendom, which he said he believed was part of God's plan for this age.

DIOCESAN PROBLEMS.

(Section A—Tuesday, Sept. 6th, 3-4.30 p.m.)

Chairman—The Right Rev. Clarendon Lamb Worrell, M.A., D.D., D.C.L., Lord Bishop of Nova Scotia, Halifax, N. S.

- Speakers: 1. Rev. A. W. MacNab, Canon of St. Alban's, Toronto, Ont.
 2. The Right Rev. David Williams, M.A., D.D., LL.D., Lord Bishop of Huron, London, Ont.
 4. The Right Rev. Alfred Harding, M.A., D.D., Bishop of Washington, Washington, D.C.

The BISHOP OF NOVA SCOTIA, the chairman, as introductory to the general nature of the subject, pointed out the mistake of supposing that the only diocesan problem is the raising of money. There are others, but the way of solving them is to proceed in the strength of the Master.

CANON A. W. MACNAB, Toronto, speaking on The Adaptation of the Cathedral System to the needs of the Canadian Church:

It does not require any great effort of the imagination to predict, that in another decade or so, every well organized and efficiently worked diocese in the Canadian Church will have its Diocesan Cathedral, with its thorough equipment of Dean, Chapter and Clerical staff; or at least a practical adaptation of the Cathedral System. It is bound to come with the forward movement that is pulsating in the life of the Church today. So far we have been able, in measure, to do without Cathedrals, during the two hundred years of the Church's existence in this Canada of ours, but in the last quarter of a century the subject of the Cathedral has been forced upon the intelligence of Canadian Churchman, who have watched with keenest interest and anxiety the various experimental efforts, made in different dioceses, to adapt the Cathedral System, or at least a portion of it, to the needs of the Church in the Western Hemisphere. It is a poor sort of argument to assert that as the Church in this country has, so far, done without the Cathedral system she can continue to work on the old lines, and with the same machinery that contented our forefathers a

hundred years ago. The spirit of progress and development so evident all along the line of our church life calls for advance. The simple scheme of synodical administration in the newly-founded Canadian Church answered, to a certain extent, the needs of the young country in its formative condition—just as the mission station answered, in measure, the immediate needs of the pioneer and backwoods settlement; but the mission didn't always remain a mission; before long it



REV. CANON A. W. MACNAB

grew into an organized parish with its more complex system of work, and government, to meet the demands of increased civilization and development. In like manner our Canadian dioceses and all the Colonial churches are finding the need of some sort of capitular organization, and government of the spiritualities of the Church. Naturally enough, they seek the best known way of preserving, in true proportion, the prerogative of the Bishop, the loyalty of the Priesthood, the rights of the Laity, and the unity of the whole body of the faithful. This desideratum is to be found in the Cathedral System.

The various experiments made in the American and Canadian dioceses, during the last quarter of a century, to engraft the Cathedral System on to the organization of a Colonial Church, has had, at least, this result: that today the Cathedral stands forth with just claims to a patient, intelligent, and unprejudiced hearing, upon its competency to bring greater force, vigor and efficiency into the government of a diocese. The subject (truly classified as one of our diocesan problems) is all the more practical, and interesting today, because enough has not yet been accomplished to satisfy those who demand its ser-

ious consideration, and who are not to be put off by dignity of names and titles or by glittering generalities.

The late Chancellor Woolworth, of Nebraska Diocese, in his history of the Cathedral in the American Church, quotes largely from our late Primate, Archbishop Sweatman's outlined scheme of Cathedral status and function, and commends enthusiastically to his fellow-churchmen, the pattern for their adoption in the model of Toronto Cathedral, which also follows very closely the statutes of Truro Cathedral in England, founded by the late Archbishop Benson, one of the greatest authorities of the day, on the Cathedral question. Nearly thirty years ago the Diocese of Toronto took the lead and made a long step in advance of other dioceses on this continent in the matter of Cathedral establishment. (It seems the lead is now in the hands of Bishop Worrell, our chairman, who has shown such wise foresight and indomitable energy in the founding and building of All Saints' Cathedral, as a memorial in stone of the Bicentenary of the Church in Canada). In 1881 Bishop Sweatman, with the approval of his synod, founded the Cathedral of S. Alban-the-Martyr, as a diocesan institution and Episcopal head office. Remitting the public and musical service of the Church to a secondary, but by no means unimportant place, he aimed at making his Cathedral, duly constituted and officered, the centre of union for the whole diocese—the centre of education, learning and pulpit power—the centre of spiritual life and Christian charities—the centre of missionary effort and church work—the centre from which should radiate, to the utmost bounds of the diocese, all that was good and uplifting in the corporate existence and spiritual life of the Church. His statesman-like scheme, with all its splendid potentialities, though hampered and delayed by diocesan apathy and opposition, still holds good, and some day, please God, the Bishop of Toronto will have a fine completed Cathedral, and a fully equipped head office, as a lasting memorial of its founder, Archbishop Sweatman.

It may be well to note that every Cathedral on this continent has been called into existence by the Bishop, often in the face of diocesan opposition. The need of it as an institutional creation is first recognized by the Episcopal eye, and its creation the strong desire of the practical Episcopal mind. Therefore, when a Bishop demands a Cathedral System for the betterment of his Episcopate and the furtherance of Christ's kingdom on earth he ought to have the loyal sympathy and vigorous support of every clerical and lay churchman in his diocese. When an institution, with which Canadians are none too familiar, presents itself to them, and claims recognition and adoption, it is bound to give a good account of itself—it must be able to explain and prove what it claims to be, and what it can do. It must show something of its history, and justify itself by its fitness to supply some notable defect, or inadequacy of the existing organization—it must demonstrate its claim to give a better service in the Church's home and missionary work than that in vogue. It is, without doubt, a serious proposition to graft the Cathedral upon a Colonial Church, which, for more than a century, has done without it; and,

therefore, the idea must submit to be tried by the most practical, searching and rigorous tests—it must inform Churchmen of its nature and mission. Tracing its history from ancient times, it must show that it has been found to be an essential, or if not an essential, at least a general, permanent and valuable part of the polity of the Catholic Church. It will not suffice to state that it bears a sonorous name, that it holds a dignified position in the Mother Land, where noble, time-honored and generous associations cluster around it; it must point out a vacant place in the economy of the daughter Church of Canada, and prove its capacity to fill it; and in the conditions, circumstances and exigencies of these times, and in this Canada of ours yield a service of estimable value, and do a work of special, substantial, positive good. Of the history of the Cathedral time will not allow me to say much. If you accept the doctrine of Apostolic succession, if you admit that the Divine threefold order of the ministry is of the esse of the Church, then it is but a short step to further recognize that the Cathedral System is of the bene esse of the Church of God.

There cannot be a Church without a Bishop; there can be a Bishop, a diocese or a Church, without a Cathedral; but it is easily provable that a Bishop can best govern his diocese, and more efficiently exercise his Episcopal office when he has an organized and fully equipped Cathedral System; it would indeed be a difficult matter to arrive logically at any other conclusion.

Until the children of the Church of England went forth to the Colonies, the Cathedral institution was always, and everywhere in the Catholic Church; wherever there was a Bishop there you found a Cathedral; it might only be a rude church of wood, small in size, and architecturally poor, as were some of those built by the Anglo-Saxon Bishops in the early days of *Ecclesia Anglicana*, but it was truly a Cathedral, an Episcopal head office, diocesan not parochial; and the simple fact that an institution or custom, or mode of religious life and order exists, and has come down to us from early ages, leads us, at once, to take it for granted that there is a powerful and cogent reason for its existence. And moreover, when we find such an institution as this, in many centuries, in different ages, and under various circumstances, we may feel very sure that its right to be is based on a good deep and natural cause. It may be stated as an axiom that no diocese is able to carry on its organized work, or fulfil adequately its true mission of maintaining and furthering the Kingdom of our Lord on earth, unless its chief pastor has his Cathedral, or centre of activity and control, from which the power and spiritual life may radiate to the utmost bounds of his jurisdiction.

What is a Cathedral? It is a church in which is set the Cathedra, the seat or throne of the Bishop. It is his church over which he has control, though he may delegate the cure of souls in the congregation to a Dean or Canon-in-charge. In a Cathedral proper all the seats are free, because it is diocesan not parochial, it has no vestry, no church wardens—its government is in the hands of the Dean and Chapter, but the point I wish to emphasize is that it is the Bishop's

own church—and from this his seat he specially exercises his office as chief overseer of the church.

In this country the Royal patents, by which our Bishops were formerly appointed, seem to have made little or no reference to their Cathedrals—but the growth of the Church and the development of the work have brought the need of some such institution to the serious consideration of Canadian Churchmen. The practice which has obtained in this country of super-imposing the Cathedral upon a parish Church, and using it as a temporary substitute, or pro Cathedral presents many difficulties and complications. The "Articles of Agreement," drawn up between the Bishop, on the one part, and the Rector and Wardens of the Parish, on the other part, give the former certain privileges, more or less inadequate for the exigencies of the situation, while the burdensome restrictions necessary for the preservation of parochial rights allow the Bishop little or no field for diocesan organization. Something better has to be adopted which will secure to the Bishop freer scope for the exercise of his spiritual authority, and add more dignity to his office than being merely the chairman of his synod, besides giving him the benefit and help of a Council or Chapter, in any matter touching the Episcopal dignity, jurisdiction and administration.

This last function of acting as the "Senate of the Diocese" and aiding the Bishop by advice and service, is one of the most essential qualities of a Cathedral Chapter, and dates back to the very earliest ages of the Church. The need of such a council, and the reason for its action are as evident now as in past Apostolic times. We have, it is true, the Executive Committee, and other auxiliary bodies to legislate in diocesan affairs; but their jurisdiction is limited, and no one of these committees can fill the place of the Cathedral Chapter as the Bishop's Council. Lord Bacon in one of his essays, after arguing from the fact that kings have their cabinets, judges and all other authorities have their councils, goes on to say that Bishops have need of like assistance by reason, both of their own infirmity, and the gravity of matters within their jurisdiction. Think how greatly a Bishop's burden is lightened and his hands upheld, in the spiritual administration of his diocese, when he has his Cathedral Chapter to assist him by advice and work. The ideal Canadian diocese, with its duly organized synod dealing with the temporalities of the Church, and its loyal, fully equipped Cathedral Chapter to advise and serve the Bishop in his administration of the spiritualities; both bodies working in harmonious relation for the good of others and the glory of God. This is the best and practical solution we have to present to you in connection with diocesan problems.

Many other points might be set forth in regard to the use and mission of a Cathedral.

As a great missionary establishment and head office for the spread of Christ's Kingdom; as a college for the training of the clergy in their pastoral work and priestly office; as a school for the education of lay-readers, choristers and other church-workers; as a central

Church where the daily offices and services are rendered with a stately, ornate and reverent ritual, and the sacraments administered as befits the dignity and holy order of our public worship; as a great gathering place where diocesan functions and special services of thanksgiving or supplication may be held, and where every Churchman, whether he be a dweller in the city or a stranger, will be welcomed and made to feel at home in his Father's House.

The RIGHT REV. DAVID WILLIAMS, Bishop of Huron, speaking with reference to Diocesan Finance:

It would appear to be a far cry from Diocesan Finance to the consolidation of the Church in Canada, and yet the two subjects are closely connected together both in idea and practice.

In ideal a diocese should be a department or section of the Church in the Dominion, a section entrusted to an overseer to provide for the administration of the word and sacraments to the people within its area, and to call forth the services and gifts of the people for the maintenance and extension of Christ's Sovereignty, both within the diocese and beyond its limits. According to this conception the General Synod, as the supreme Council of the Church, should decide and formulate all questions of general policy, and should also have the power of raising funds for whatever purpose it might deem necessary in furthering the general work of the Church. Therefore, according to this conception, which at present is largely ideal, the Diocesan Synod would be more or less subject to the General Synod, a subordinate body, entrusted, along with the Bishop, with the duty of carrying out the measures adopted by the General Synod. The policy of the Church would be settled by the General Synod: the carrying out of the policy should be the work of the Diocesan Synods, each in its own way. Moreover, in a united Church the clergy should have equal standing as regards seniority and privileges wherever they worked in Canada, and be free to move or be moved whither soever they could best serve the Church and her Lord, without being penalized by loss of seniority and financial benefits by removal.

But, as a matter of fact, notwithstanding the existence of the General Synod and of the M.S.C.C., the Diocese with us is still practically an independent unit. Each Diocesan Synod not only deals with purely local matters, but also formulates its own policy on general questions, builds around the diocese walls of financial privileges that make ingress or egress all but impossible for the clergy, and returns a non-possumus to the General Synod's appeal for the financial support of its general work. Witness, for example, the sorry part we played last year in providing our share of the expense of the anti-gambling campaign. We have made a partial, and so far as it goes, an entirely successful attempt to realize consolidation in our Missionary work. But the experiment should be extended to cover missions in the East as well as in the West and the foreign field, and extended further so as to cover the whole field of Church activities. In other words, the General Synod must be clothed with more power

and the Diocesan Synods must be content to deal with matters more or less local and subordinate. The experience and example of all other bodies in Canada impressively teach us this lesson. Diocesanism is the greatest peril of the Church in Canada today. Our old enemy was parochialism; happily, that is fast passing away. But Diocesanism multiplies the peril of parochialism, reduces the Church to impotence and if not removed will in the end prove our undoing.

(a) Payments by the Clergy. Different dioceses have different laws governing the relation of the clergy to these funds. In some, where the invested funds are large, no payments are demanded. In others annual payments are required together with an entrance fee varying with age at entrance. From the Clergy's point of view the ideal condition would be the abolition of all payments. But generally speaking, this is impossible. Nor perhaps is it altogether desirable for it might tend to encourage thriftlessness. On the other hand, clerical stipends, especially in missions, do not admit the possibility of large payments, or payments on the basis of insurance or annuities. Therefore annual fees should be demanded from the Beneficiaries for the protection of the funds: but the fees should be very moderate, not at all commensurate with the benefits, but yet in the aggregate sufficiently large to make an appreciable addition to the income of the funds. In the case of the Missionary Clergy the fees might be entirely abolished.

(b). Contributions of the People. An annual appeal for the support of the Beneficiary Fund rests on the basis of strict justice. It is no charity. For if the laity do not give to the clergy stipends sufficient to enable them to provide out of their own income for the "rainy day" or for old age, it is but just that the laity should contribute annually towards making such a provision for them. An appeal for the Beneficiary Funds should, therefore, form a regular part of the Annual Diocesan Appeal.

(c). Invested Funds. The largest part of the revenue for beneficiary purposes is generally deprived from the invested funds. For owing to the inadequacy of clerical stipends on the one hand, making it impossible, as I have stated, for the clergy to make payments on the basis of insurance or annuities; and on the other hand, owing to the inadequacy of the people's contributions to meet the claims for superannuation and for widows' and orphans', every diocese has found it necessary to accumulate capital funds more or less large for the purpose. Moreover, the first two sources of revenue are not only inadequate, but also insecure. Payments by the clergy are apt to be regarded as exactions, and often are not made. Appeals for Beneficiary Funds are not always popular. The tendency, therefore, everywhere, and especially in the older dioceses, is to rely more and more entirely upon the invested funds. In view of this tendency; in view also of the fact that the number of the clergy is on the increase in every diocese, making prospectively increased demands upon the funds; and in view further of the undoubted fact that interest on investments is certain to shrink in the near future; in view of these

considerations, it is quite evident that the present funds in any Diocese will grow less and less adequate to meet its needs. Therefore, it should be the settled policy of every Diocesan administration to add something to the capital of these funds every year, so as to provide for what is inevitably coming.

A word may not be out of place as to the best method of investment. Investments are generally made by a sub-committee of the Synod, or of the Executive Committee, and on the whole these sub-committees have done their work well and unselfishly. Nevertheless, one can perceive several objections. (1) To secure desirable mortgages, which constitute the great bulk of investments, requires a staff of agents and inspectors, such as no diocese can afford to employ. There is danger, therefore, that the committee without such agents will only get second rate mortgages; (2) It involves more time and minute study of details than business men are generally willing to give; (3) Such a sub-committee might be open to personal influence and so investments might be made sometimes as a favor rather than on strictly business principles; (4) The rate of interest is likely to be low, below what Loan Societies secure. The method of investment by sub-committees is on the face of it open to such objections, and, therefore, the better method would appear to be the employment of a Trust Company or Loan Society to find mortgages and to guarantee both the regular payment of interest and the repayment of the principal, the making of the mortgages to be subject to the approval of the Synod Committee, and the Synod to retain the mortgage deed in its own hands and in its own name. Thus the Synod would have in its service the large and qualified staff and experience of the Trust Company and would, moreover, have a double guarantee of all its mortgages. It would have the mortgages in its own name and possession, and the guarantee of the Company besides. If the Company should fail, it would have the mortgage to fall back upon; if the mortgager should fail, it would have the guarantee of the Company. It is unlikely that both should fail together. We have adopted this plan in Huron. It has been in operation for three years and has worked admirably. Our funds have never been so fully invested, our rate of interest is good, and of course, we have suffered no losses.

2. The second department that claims our attention is that of voluntary offerings. Two questions are involved in this department: (a) What is the most satisfactory way in which to make the appeal for funds?

(b) What is the best way of reaching the people and of securing their contributions?

(a) As to the first, it is important that the appeal should be made by apportionment. An apportionment supplies a standard to aim at. That is something. Then it distributes the burden and brings every parish into the line of responsibility. And then a parish will give much more when it knows that it ought to raise a certain sum which the rest of the diocese expects

it to give. The force of public opinion is brought to bear upon the parish. The first thing, then, is to have an apportionment. The next thing is to fix the basis of apportionment. There can be no doubt, I think, that the best and only equitable basis of apportionment is the annual income, and I might add, perhaps, the necessary parochial income. The sum that a parish finds it necessary or expedient to spend upon itself annually may fairly be taken as the basis upon which to estimate its ability to contribute for outside objects. Communicants, or Church population, or Church families do not supply as equitable a basis, for a Church may have a large list of communicants or families or adherents, and yet be a poor Church financially, while generally speaking the annual income of a parish shows its giving power and provides, therefore, against the unjust incidence of taxation.

A return should be demanded from every parish in the diocese of its necessary annual income and the total of parochial incomes added together. Then the total amount of revenue required for all diocesan purposes and for M. S. C. C. should be apportioned as a percentage upon the total of parochial income. The apportionment of every parish could then be ascertained immediately. Whether the apportionment for M. S. C. C. and that for the diocese should be made as two separate apportionments or lumped together as one is a question on which opinions will differ. But the main points to remember are that the most satisfactory way of raising the diocesan revenue is by apportionment, and that the most equitable basis, as it appears to me, is the necessary parochial income.

There is one possible objection to apportionments which it may be well to point out as a warning. While they supply a standard of giving, they may also be mistakenly regarded as suggesting a limit. Parishes may be tempted to look upon the apportionment as the maximum instead of the minimum of what they ought to give, and so stop short when they have reached the apportionment. Such an attitude would have disastrous results, for if no parish gives more than its apportionment, the failure of even one parish to reach it will mean a shortage to the diocese. Therefore, provision should always be made that the apportionment should exceed the bare amount needed. This objection, however, is only imaginary, and is far more than counterbalanced by the larger offerings which the method of apportionments has called forth and the greater sense of responsibility for the diocese which it has created in the parishes wherever tried.

(b). As to the second question, viz: What is the best way of reaching the people and of securing their contributions. There are probably as many answers as there are dioceses in Canada. The old way was to make an appeal to the people on one Sunday by sermons or addresses and the people were asked to respond by their open offering on the Sunday following. Probably that method has now been all but universally abandoned. That is how not to do the work. The sums now required, both for the diocese and for M. S. C. C. are so large than an open offertory is mere playing with serious work. The

apportionments today cannot be raised except by a direct canvass of the congregations for subscriptions and the establishment of a weekly envelope offertory. The question, therefore, how to reach the people is a vital question. Obviously there ought to be in every parish an agency or committee pledged to promote an interest in the diocese and to secure adequate financial response to diocesan appeals. Once there is found such an agency, the question of how to secure the financial response is at least simplified if not answered.

Our Synods have often been compared with the Parliament and called our Church legislatures; but the analogy between the two breaks down at the crucial point. Parliament has physical force behind its demands; our Synods have not. The ignoring of this fundamental difference is apt to have disastrous results in the matter of raising money. The duties of members of Parliament cease when they have passed laws for raising money. It is no part of their duty to gather in the funds for which they have legislated. The law will attend to that. But the Church has no law to enforce its appeal for funds. The funds will only come as a response to the efforts of the clergy and lay delegates to interest the people in the general work of the Church, and as the people are canvassed for their support.

At present there is not to my knowledge any machinery to connect the diocese with the parish except the clergyman. The clergyman is the sole ambassador for outside objects. It is an onerous part to fulfil and sometimes brings him into clash with his wardens and vestry. But it is an unselfish part and I doubt if ever any clergyman has suffered in the long run through energetic discharge of his duty in the parish as ambassador for outside objects. Nevertheless, the condition is not ideal or business-like, and at the last meeting of our Synod we tried to fill this gap in our machinery. We created a Synod Board in every parish, consisting of the incumbent and his assistants, the lay delegates to Synod, and the Church Wardens. The duties of this Synod Board are:

- (a) To represent the Synod in the parish.
- (b) To promote an interest in the missionary and other work of the Church, both within and beyond the limits of the diocese; and
- (c) To secure adequate financial support from the congregation for all schemes undertaken or approved by the Synod of the diocese or by the Provincial or General Synod. The Board must also present an annual statement of its work to the congregation.

It is too soon yet to know how this Board will work. But it is an attempt at least to have in every parish a body of men to help the clergyman in advocating the claims of outside objects. Hitherto our lay delegates had no duties beyond attending the Synod. This plan lays serious responsibilities upon them all the year around. It will also create an organized body in the parish to which the Bishop can appeal for the support of diocesan schemes. In many parishes there is already an unofficial Mission Board to promote the interests of the M. S. C. C.; but the claims of the diocese need advocacy also equally

with the M. S. C. C. If the diocese suffers through neglect, M. S. C. C. will not gain, but lose by the process. Therefore, the Synod Board will be responsible for both. I commend it as in my opinion the best method of supplying a most serious and important defect in our present Church organization.

3. The third great department of Diocesan Finance is the Diocesan Mission and Church Extension Fund. The largest part of the Diocesan revenue is required for this purpose. Every extension of the Church means at first an addition to the burden upon the Diocesan Mission Fund. Even in the older parts of Canada, Church extension is a very live subject, and is by no means a monopoly of the West. New centres of population are developing and must be provided for; and the influx of Englishmen into the country districts, as farm laborers and otherwise, present an opportunity of making up to some extent for ground lost in early days. How to provide for and nurse these new centres of Church life toward self-support is the most serious problem that confronts the Bishops in old as in new Canada. To us in the East there is the additional question of how to maintain the Church in parishes literally decimated by migration to the West.

There are two ways of meeting this problem, one good, the other bad, thoroughly bad. The bad way is to make large grants and to continue to make large grants from the Diocesan funds to make up the stipends of the Missionary clergy. Large grants discourage self-help in the missions and discourage giving towards Missions in the self-supporting parishes. The other way is to make a periodical canvass of the Missions for increased self-support. The canvass should be repeated every three or five years and made by a competent man. The need for a large Diocesan Mission Fund will grow less and less with every canvass. As an instance, one thorough canvass of the Missions in the Diocese of Huron resulted in an increase of \$5,000 a year in local self-support. Probably that could be and has been paralleled in other dioceses. It is a much healthier state of affairs to bring the missions up in the stand of self-support than to maintain the clergy in them by large grants from the Diocesan Funds. As a rule, the missions of a diocese are not fixed qualities; they represent the Church in various stages of growth towards self-support, and therefore, normally the grants should steadily diminish. There are exceptions: There are missions which, humanely speaking, are likely to remain missions—where the population and material resources are such that we cannot look for complete self-support; but these are exceptions. The general policy of the diocese towards missions should be the gradual forcing up of local contributions to stipend towards the limit of self-support. Therefore, a Diocesan Organizing Secretary for Missions should form part of the equipment of every diocese. By one or two canvasses of the Missions he will save far more than his stipend by the reduction of grants.

I have now touched upon all the chief points which chiefly concern us in the problem of diocesan finance under our present system. To sum up my remarks let me briefly recapitulate:

(1) As regards the Beneficiary Funds, it is to the best interests of the Church, in that it promotes clerical efficiency, that these funds should be made strong, sufficient at least to make a tolerable provision in case of disability or old age or death. It is but just that beneficiaries should contribute to them, and that the people should also make up by their support of these funds some part at least of what they withhold from clerical stipends. As regards the investment of capital of these funds, the best method, in my opinion, is through the agency of a Trust Company, with guarantee of interest and principal and with proper safeguards for retaining control of all investments in the hands and in the name of the Synod. Common sense also dictates that the capital of the great Beneficiary Funds should be gradually augmented to meet the increased demands, and the shrinkage of interest, that are inevitable.

(2) As regards the revenue from voluntary offerings, the most satisfactory way of determining the share of each parish is by apportionment and the most equitable basis of apportionment is the necessary parochial income. The best method of reaching the people and of securing their contributions is by having in the parish an agency or committee connected both with the parish and the Synod and charged especially with the work of securing adequate financial support for all schemes adopted by the Diocesan or General Synod.

(3). The Diocesan Mission Fund can best be made adequate, both for Church extension and the maintenance of missions, not by increase of the Fund itself, but rather by cutting off the demands for grants through increased self-support. And the periodical canvass of missions with a view to that end is so important a work that it will repay a diocese to employ a special man for the purpose.

Before closing, there is one other point in connection with Diocesan Finance, which I wish to dwell upon, and in some respects it is the most important of all. It will be observed that all my remarks would be equally applicable if all the Beneficiary Funds of the whole Church were managed and all the arrangements for raising the revenue from voluntary offerings were made from one office. The point is this: Is not our present system of independent Diocesan management of capital funds and of independent methods of raising the voluntary revenues required by M. S. C. C. and by each diocese unbusinesslike and wasteful? I am convinced that it is both.

It must be remembered that the management of the invested funds, the arrangement for gathering in all the Diocesan revenue, and the securing of statistics or other information necessary in the financial administration of a diocese, require a large amount of office work, and the employment of an expensive secretary-treasurer who shall be capable of acting the part of manager of a loan society. For every diocese in Eastern Canada plays the part of a little loan society. This means an expensive Synod office. And the same machinery is duplicated in every diocese. In Eastern Canada alone the Church has at least ten Synod offices, costing in the aggregate not much less, perhaps more, than \$25,000 a year! And yet the work could be done

just as effectively from one office and for very little more expense than it now costs to maintain the Synod office of Huron, or Toronto, or Montreal alone, or to work the M. S. C. C. It is done and efficiently and economically done by the other religious bodies. Why should we perpetuate the extravagance involved in the up-keep of so many separate offices and managements? This is an age of combinations in all business concerns, and this part of our work is a purely business proposition. On the ground of economy, therefore, I urge that the work of the separate Synod offices be merged into one.

And so I conclude as I began, by urging upon the Church in Canada the need of further consolidation. At present, owing to our Diocesanism, the Church is impotent, except in missions, unable as a united Church to take part in any aggressive work, while our clergy are "cribbed and cabined and confined" in their outlook and sphere of activity by the walls of the dioceses in which they begin their work. Therefore, for the sake of the clergy and the possibility of their free circulation, for the sake of efficiency and unity in the Church, for the sake of enabling the Church as a whole to exert upon the moral and social life of this Dominion now in its formative and most critical period the influence it ought to exert, and for the sake of economy my message to this great congress and to the Church in Canada is Consolidate, Consolidate, Consolidate.

The RIGHT REV. ALFRED HARDING, Bishop of Washington, first of all congratulated Bishop Worrell on having accomplished to some extent the diocesan problem of building and equipping a Cathedral, because of the fact that he himself was engaged in building a Cathedral at Washington. He referred to several Cathedrals in dioceses of the United States, at Albany, Denver, and other places, and mentioned that there were 40 of them built or in course of erection there. Describing his own work at Washington he gave a general idea of the various phases of Church activity already being carried on, a choir school and other institutions. He apologized for referring to his own work in Washington by saying that in this way he hoped to offer some suggestions on the general subject under discussion. He mentioned the fact of an endowment being necessary in order that a Cathedral might be able "to justify itself to all the parishes of the diocese." The Cathedral had a large and wider mission than any parish, it must be useful and effective, and supply a need.

The ideal of the Washington Cathedral was that it should be a "house of prayer for all nations." The city was at times literally the home of all nations by their respective representatives in the diplomatic corps. Their ideal was to make the Cathedral the place where the poorest could hear the word of God ably dealt with by experts, and go away feeling they had received a message. A Cathedral should be the centre of vigorous, progressive organization, not a refuge for kindly and benevolent old gentlemen. There should be a canon missionary to hold outdoor services, or go out to various part of the diocese to supply vacant parishes. Other canons should be appointed for different phases of Cathedral activity.

VOLUNTEER SPEAKERS:

VERY REV. DEAN BIDWELL said the subject which most concerned him was the supply of men for the ministry of the Church. There were, he said, not enough men offering for the Church's work, and various reasons were given. The chief one was the fact that clergymen are expected to live on miserably inadequate salaries, which gave them practically nothing for the education of their children. Formerly many sons of the rectory entered the ministry, but not so now, as so many clergymen's sons accustomed to extreme poverty at home are reluctant to continue to endure it as men. Then parents were unwilling to set the ministry before their sons as the most honorable of all careers. An able man here and there should be appointed to discuss this great subject at high school commencement and give young men ideas at a critical time in their lives. The clergy frequently neglected these opportunities themselves.

The speaker made a suggestion to the Bishops present to popularize the Ordination Service, and hold it occasionally in other places than their see cities.

He then discussed the temptation which comes frequently to a Bishop to accept almost anyone who offers, on account of pressure of work in his diocese. We must have men academically trained, capable of carrying on with credit to the Church the work of the ministry.

THE BISHOP OF NOVA SCOTIA in summing up said the past had a few fundamental things to teach us as to the use of a Cathedral, but it would be a mistake to bring mediaeval methods without change into this twentieth century. He dealt, in closing, with the respective claims of Cathedral and Missions on the means of Church people in each diocese. Nothing was too good for the worship of God; nothing too grand as a building where it could be carried on. In spite of the Cathedral project engaging the attention of the whole diocese for several years, or rather on account of it, mission work in the diocese had been more than maintained; it had been extended, and clerical stipends had been kept to the standard aimed at some three years ago, which would shortly be raised. He announced the total offerings at the Cathedral service on Saturday and Sunday, \$11,200.

PAROCHIAL PROBLEMS.

Section A.—Tuesday, Sept. 6th, 4.30-5 p.m.)

Chairman—The Right Rev. William Lennox Mills, D.D., D.C.L., Lord Bishop of Ontario, Kingston, Ont.

Speakers: 1. Rev. A. P. Shatford, M.A., Church of St. James the Apostle, Montreal, Que.

2. The Right Rev. George Thorneloe, M.A., D.D., D.C.L., Lord Bishop of Algoma, Sault Ste. Marie, Ont

3. The Right Rev. William Lawrence, D.D., LL.D., Bishop of Massachusetts, Boston, Mass.

REV. ALLAN P. SHATFORD, M.A., of St. James the Apostle Church, Montreal, spoke as follows:

All Church problems are parochial. There is no single subject on this Congress programme that may not resolve itself into a parochial problem. And that is easily understood, for the parish is the Church Catholic in miniature. It offers a theatre for every Church tragedy or comedy. Just as the family is the state in embryo, containing within itself all questions of authority and government, so the parish is the church, and may become the battle ground for every ecclesiastical problem.

The varied problems will receive special and separate treatment at the different meetings of the Congress, so that it would be unnecessary overlapping for me to choose particular problems and discuss them. I want to use the time allotted to me in pointing out the attitude we should take towards parochial problems.

1. In the first place, let us be glad that there are problems. Generally we view them quite differently. They are most undesirable things, a thorn in the flesh, the dead fly in the ointment. We are anxious to rid ourselves of them, to shunt them to one side or to avoid them altogether. Some clergymen refuse to take a parish where there is a troublesome problem. Here is a church in serious debt, the people are ungenerous, the men won't go to church, organization is lacking—for such a parish there are few seekers. Not so long ago a Canadian clergyman was offered a very large and important parish. Rumor had it that all incumbents had failed to interest the men in church attendance. He declined the "call," because the man-problem frightened him away. Now this is all wrong. It is by struggle and difficulty and trial that we grow. All progress is in the way of solving problems. The child grows to manhood by untying knots and mastering hard questions. It would be a fatal thing if there were no problems for priest and people. By undertaking to deal with these parochial matters, sympathy is quickened, zeal is stirred, sacrifice is required, mutual love and understanding are established, and the whole parish becomes quick with life. Consecrated men ought to welcome problems. Did the Master have it easy? Was He anxious to avoid difficulties? Is it not our encouragement that He grappled with the most perplexing questions and answered them? Let the young man be anxious to go out upon the 'firing line' instead of seeking for garrison or hospital duty. There is something stirring in the sight of a young man who flings himself against the almost invincible ramparts and beats them down. Here is a priest who takes a church that is "down town" out of the centre of things. He fills its pews, he redeems it from the auctioneer's hammer, he makes it a very hive of busy activity. There are men in Canada who have done that very thing, and we ought to take off our hats and do them honor. Just as soon as a minister has solved all the problems in his parish, it is time for him to move off to another field where there are more problems. It sometimes happens that a parochial problem has survived through several successive rectorships. Each man has walked

around it and left it severely alone. But at length a strong man came. He walked up to that problem, seized it tactfully, but with determination and blew it into a thousand fragments. The parish has been in demand ever since. Possibly the man gets hurt or some of the people are damaged, but we need men today who are not afraid of hard and difficult parishes. If there are easy places, let us keep them for the ministers whose hairs are grayed by a hundred fights. But the parishes where strength, bravery and bold faith are needed—let the young priest gird himself and go forth to undertake for the Lord. This is the first thing. We need parochial problems.

2. In the second place, these problems ought to be solved parochially. There ought not to be outside interference. Incalculable mischief and harm have been done by the unkind or unwise intermeddling of others. If a family has a problem on its hands it will be wise for the neighbor to keep out of it. And the same is true of the parish. Let me suppose a case that is not all supposition. Here is a parish with a serious problem to solve. It may be the building of a new church, or a difference between priest and people, on some matter of ritual or doctrine, or any of the thousand perplexities.

A busybody "parson" from the next parish talks with the people about it or criticises the action of the rector, or some of the malcontents write to a "wise-acre" in the ministry, seeking counsel, and he is foolish to give it. It is surely hard enough for a clergyman to deal with his parochial problems without being seriously handicapped by the adverse criticisms of a brother-priest. Let us say that absolute and unswerving loyalty should be the attitude of priest to priest. It is a matter of common experience that it is not always given. It may not be wise for even the Bishop to interfere. A parochial problem may become diocesan, and then the Bishop must take a hand, but so long as it is purely a parochial question, the incumbent and the people ought to be allowed unhindered freedom in the solution of it.

Perhaps the most cowardly of all things for a minister to do is to invite a brother priest to denounce the sin he himself is afraid to rebuke, or to enunciate a dogma that he has not the courage to formulate by his own authoritative act. It is paralleled by the act of a preacher who abuses the hospitality of his brother and preaches against the particular thought or school of which he knows full well the incumbent of the parish is an advocate. And let us also add a word of rebuke to those members of the parish who belittle the efforts of the rector to outsiders, or cry down his methods because they do not happen to agree with their own. It will save much trouble if parochial problems are left to the rector and his parishioners for solution.

3. In the third place, it will help greatly towards a happy working out of problems if we can get a right conception of the mutual relations of the minister and his people. Unquestionably much friction and difficulty spring from a wrong conception. My own views on the matter are strong. The rector of the parish is in the position of the general in the army. He is the captain of the ship, the architect

of the fortunes of the parish, the engineer in the way of construction. These figures speak clearly of his authority. It is an authority which is God-given. He is the vicar of Christ for this particular parish. Government is inherent in his priesthood, in the act of ordination, as well as of institution. In things spiritual, as well as in the temporalities, he is the leader, the head, the shepherd. If this could be once firmly set in the hearts and minds of church people, there would be harmonious co-operation in every parish undertaking. But this is an age of protest against authority and it reaches its extreme manifestation in a rebellion against Church authority. Do not suppose that I am arguing for an iron rule. A priest may surely be kind and tactful and loving, but at the same time never slipping down from the seat of authority. It all loving sympathy and gentleness let him rule the church.

But it is not to be forgotten that there are spheres where he has no authority. When he steps outside of his province and undertakes to dogmatise in politics or civic matters, the people have a right to resent it. He will make problems by such a misuse of authority as may break the parish. He was sent to preach the Gospel, to administer the Church Sacraments, to guide in things spiritual. Let him see to it that he does not abuse his privileges. If the people will "esteem those who are over them in the Lord" and be willing to follow the guidance of the rector—a long step will be taken towards the solution of parochial problems. I am not sanguine about the wisdom of the new canons on Differences and Discipline, that have lately passed our Canadian diocesan Synods. They seem to me to cut at a catholic principle and impair the authority of the priest. And when authority is weakened in State or Church the outlook is not a very hopeful one.

4. In the fourth place, let both priest and people remember that the parish is a part of a great whole, and that they will have successors. The old evil was parochialism. Happily the day has gone by when that problem vexed us, though there are still recalcitrants in the church. We need to remember that each parish is a unit. When we solve a problem or successfully prosecute a work here we are doing the whole church a service. Too many clergymen act as though the history of a parish began and would end with their regime. It ought to be our effort to pass on the heritage committed to us improved and strengthened. No man has a right to create difficulties for his successor to battle against. Sometimes a minister desires to leave a monument in the parish. He forthwith undertakes a work and when the burden presses heavily upon him he runs away and leaves another to groan under the burden. It ought to be the business of every clergyman to solve the problems he finds as well as those he creates. Each generation brings its own questions and his successor will have enough problems of his own without inheriting a lot from his predecessor. It is a high compliment to a man when there are many who desire to succeed him. He is a good man to follow because he has left everything in splendid shape. But I once heard a minister, who was succeeding a man who had been a conspicuous failure, say: "He's a good man to follow for I can't possibly do any worse than he did."

Let us remember that we are stewards who must give account—that we pass off the scene to make place for others, and it is our solemn charge, to leave things in every way better than we found them.

5. In the fifth place, let us keep before our eyes certain ideals or standards regarding the solution of parochial problems. For there are solvents for every hard and perplexing question. It may require a long time to reach the standard or realize the ideal, but we must never lose sight of them. I want now to point what I believe are the ideals. All parochial problems fall into three groups, financial, social, moral. It would be hard to find a problem that fails of this classification:

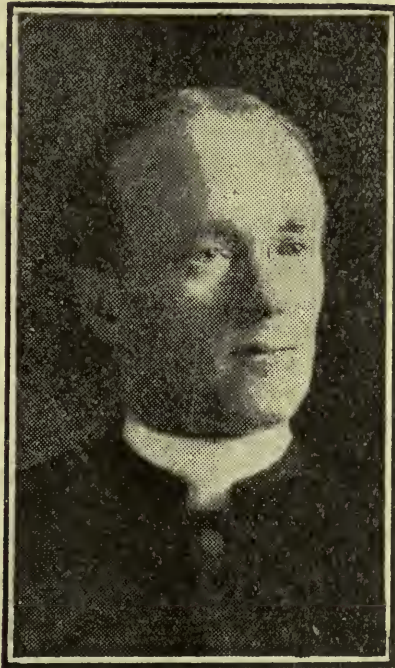
(a) Financial problems. Their name is legion. But there is a sure and divine remedy for all. It lies in the sense of stewardship and the obligation of the tithes. You will allow me to speak out of a fairly full experience. I have been in every kind of parish, on the shores of Nova Scotia when a shilling meant a sacrifice; in the town where every device was used to raise money; in the city where men might have written their cheques for thousands of dollars, and mostly failed to do it. I have had experiences in church building, in missionary appeals, in all sorts of plans for increasing parochial finance, but I have no manner of doubt that the tithing system is the only one that fits the case. It is a divine command that has never been abrogated. It must be our objective. If it were adopted, church treasuries would burst tomorrow; the missionary problem would be at once solved. But we are not preaching it. I have heard many sermons, never have I heard one on the tithing system. I would consider my preaching ministry unfulfilled if I did not preach two or three times a year on the consecration of our tenth to God's service.

(b). Social problems. There are many. From the vexed question of capital and labour, down to the irritating frictions of parochial organizations. And here again we have an ideal. It is contained in the text "One is your Master and all ye are brethren." There must be no partiality in parochial life, no pandering to the rich and neglect of the poor. We are ministers to all, rich and poor alike, and when we can make all men believe this by our unflinching and equal ministry to all, the social problem will be solved.

We ministers have to preach a more social gospel. Christ was the friend and brother of all. No man is to be esteemed for what he has, but for what he is. We are not to show favour to those who possess material wealth. Nothing is harder than to refrain from singling out those who have temporal power and marking them by special acts of consideration. It is fatal to our ministry—it multiplies social problems. Brave is the man who will not be controlled or influenced by the well-to-do in the congregation. The story is told of a minister who was called to a parish where the stipend was the princely sum of one thousand dollars a year. The vestry instructed him to be careful in his treatment of the temperance question, as a rich brewer in the congregation subscribed one hundred dollars towards his salary. "Gentlemen," he said, 'please consider my stipend

to be nine hundred dollars." It is easy to applaud his brave act—it is not so easy to follow his example. But we must keep the great social gospel of Christ before the people and by no act of ours give it denial.

(c) Moral problems. What a multitude of these there are! Take the pressing one of men's attendance at divine service—its solution means the preaching of a heroic and manly Christ. He is too much painted as tender, effeminate, tearful. We need to tell of the Christ Who could be indignant with shame and hypocrisy, Who thundered a Niagara of condemnation against the immoralities of His day, and Who bore the last agony and suffering with a heroism that is unparralleled in the history of martyrdom.



REV. A. P. SHATFORD, M.A.

My friends, the old gospel is not worn out—it has still appeal for men. Amid the confusing and catch-penny theories of our own time we need to emphasize Calvary. The principle of the Cross is the solvent for every problem. "He that saveth his life shall lose it, and he that loseth his life for My sake shall find it." The old Theology of the Atonement is still a force. There is no substitute for the five wounds of Calvary. Self-sacrifice in the home and State, in business and social life—self-forgetfulness in every station of life—we have here the centre of the Christian religion, and it will prove efficacious for all our tasks. Only let us be true to the old message. We are not

solving the world's riddles by resort to the new theories—we are but entangling ourselves in graver difficulties. By His Five Wounds and Seven Words, we must seek to heal the world's woe. More than ever in our parish life we must hold up the Crucified—"And I if I be lifted up will draw all men unto Me." We need a Christ Who multiplied and Whose feet trod the waves, Whose divine look upon the water brought its hush, Who strained to His arms the little children, and dried the mourner's tears, Who brake the bonds of death and pierced His way back to the Father's side, Who ever liveth to make intercession for us—A Christ who is God, Emmanuel, God with us.

THE RIGHT REV. THE LORD BISHOP OF ALGOMA:

We find the parish priest as he enters upon his work confronted by two general classes of problems.

First, there are those which arise from the natural perversity of the human heart—problems of human depravity and frailty, spring, it may be, from such evil seeds as pride, envy, jealousy, self-will or greed—in one or other of their countless forms. Such problems not only exist, but are essentially the same in every age and clime.

Then there are special problems, which, though they are necessarily aggravated by human frailty are essentially problems of the day, or of the locality in which they arise, because they spring from the conditions—social, political, economical or religious—which prevail in that particular time and place.

It is of such special problems, I take it, that I am now to speak. For such problems not only have to be dealt with everywhere, but are especially threatening and perplexing in our own day, and demand patience and earnest consideration.

To begin with, then, there is in most places the financial problem—that ceaseless struggle for existence which besets the Church today, as a whole and in almost every parish and mission through the land.

I might find much to say about this in respect to its nature and its remedy, did time permit. Then there is the educational problem, the dire perplexity of the Parish Priest as he faces the responsibility for training young and old, but especially the former, in the principles of our most holy faith. I might well spend far more than the time allotted in dealing with this subject. Again there is the problem of discipline, which in this age and in our branch of the historic Church seems to be one of the most vital subjects with which a body like this could deal. For how can there be any healthy, corporate life unless every part of the body discharges its functions in due subordination to the need, and with becoming consideration for every other part to which it is related? And there are other hardly less important problems, such as "Irregular Church attendance, especially on the part of men," "The growing secularization of public and private life," "The wide spread and still spreading indifference to the claims and sanctions of religion," and a host of

minor ones with which a Congress such as this will do well to deal because they must be handled by almost every clergyman today if he is to achieve any measure of real success in the work to which God has called him.

But I prefer to fix your attention upon what seems to me to be the one great problem of the day, from which most other special problems, to say the least, draw their chief importance and vitality. I refer to the problem of modern sectarianism, especially as we find it in the English speaking world today.

Let us look once again at the facts. Thank God we are growing more and more to realize their awfulness. In every parish and mission be it in town, village, hamlet or country settlement we find the religion of Jesus Christ represented by a variety of competing bodies—bodies which however they may strive to live together in harmony—and thank God they do strive to live nowadays—are, nevertheless, driven by the very motive of the case into practical and often active mutual antagonism by the conditions under which they exist.

One of the last places I officially visited was a large village of some 1500 people. In it, representing the same Lord, were six different places of worship. Worse still, in a village of less than 300 I found, not long ago, provided with a like number—six different places of worship. Need I say, religion there was at a very low ebb.

In a carefully tabulated statement the census returns of 1901 classify the various religions of Canada under 47 heads, including not only all the larger and more orthodox bodies, but a bewildering enumeration of new and fanciful sects. And the list is not exhaustive, for one of its headings is "various sects," and a note informs the reader that various sects comprise 43 Assembly, 110 Bethany Mission, 495. Believers, 584 Christian Workers, 27 Carmelites, Calvinists, 124 Christian Catholics, 226 Christian Brethren, 17 Covenanters, 19 Children of God, 21 Christian Brothers, 31 Daniels Band, 30 Free Church, 10 Followers of Christ, 16 Farringdon Independents, 19 Gregorians, 42 Gospel Workers, 78 Gospel Army, 15 Gospel Brethren, 28 New and Later House of Israel, 10 Humanitarians, 227 Messiahists, 19 Millennial Dawnites, 14 Nazarenes, 47 Orthodox Catholics, 14 Re-Incarnationists, 20 Reformed Church, 10 Saints of God, 43 Separated Catholics, 29 Unionites, and 10 Trinitarians," together with 258 persons belonging to 79 other sects, each of which at the time numbered less than 10 adherents.

Is it any wonder that the cause of true religion languishes, and that the Parish Priest has a hard time?

But what I wish particularly to emphasize is the undoubted fact that every one of the special problems to which I have alluded is more or less closely related to the appalling condition of things.

There being few places where there are not two or three times as many "causes" to support as there ought to be, there are few places where there is not more or less mutual crossing of purposes and interference with one another's growth and progress.

The supply outrageously exceeds the demand, and the result is inevitably competition not to say unholy rivalry. The spirit of religion suffers. Christian character is proportionately undermined. There being more religious organizations than the available population and wealth of the locality can adequately provide for, poverty, or at least a struggle for existence, ensues. The success of one body involves the proportionate failure of others. Beneath the surface of seeming good-will it is only natural that there should come to exist bitterness, jealousies, heart burning and narrow sectarian exclusiveness. As we look around us and realize how each of the various "causes" representing the same Lord and Master is reduced to a minimum of strength and often to a maximum—yes, even to an absurdity of weakness we must surely feel that such a state of things amounts almost to a mockery of God!

Think of the countless sects of Christendom ostensibly engaged in setting forth the religion of the meek and lowly Jesus really fighting for existence upon the principle of the "survival of the fittest" in the rough and tumble scrimmage of a world of struggle to live.

We surely need no special discernment to perceive that behind the problem of Church maintenance lies this monstrous, this appalling problem of how to deal with our unhappy divisions. Cure the latter and there would be little of the former evil left.

The same is equally obvious in respect of religious education. There is no question that one of the chief perplexities of the clergyman is how, in the face of existing conditions, to train and mould his people for God.

As regards the matured members of his flock his hands are tied, and he is robbed of his chief opportunities by the state of things around him; for example, the beating down of the traditional habits and sanctions of religion; the decay of spiritual discipline; the growing irregularity of attendance at public prayers and preaching; and the wide spread neglect of Christian fasts and festivals. Over wide areas he finds his people's religious views moulded by haphazard influences—to some extent it may be by occasional sermons and services; but far more by periodical literature—(newspapers and cheap magazines being easily first in the list); and most of all by the prevalent tone of surrounding opinion, which is the resultant of all kinds of forces around him and essentially sectarian in its character.

As regards the young, through the loss of Church traditions, such as the duty of parents to train their children and of clergymen to catechise them, the practical secularizing of our day schools—for although our school system stops short of banishing religion it makes no adequate provision for imparting it, except in the case of the Roman Catholics)—and the almost uniform custom of relying upon the one hour a week of Sunday School training for the imparting of religious knowledge to our children, we have hardly anything worthy of being called systematic religious education left.

Thank God we are awakening. Our new Sunday School Commission should at once improve our Sunday Schools, rouse parents

to a sense of their duty and awaken the clergy to a keener sense of their responsibility. But not until the healing of our unhappy divisions makes it possible to agree upon a proper religious syllabus for our Day Schools need we look for satisfactory results.

For it is nothing but sectarian division which has divorced secular from religious teaching. We simply cannot agree upon what religion shall be taught, therefore, practically none is allowed.

The Province of Quebec is as successful as any in dealing with the matter. The Educational Act knows two religions and two only, "the Catholic" and "the Protestant." (Alas that our people should be willing to accept so misleading a classification). The same laws empowers each of these two religions to teach its own faith, and it is carried out by what are called respectively Catholic and Protestant Boards of Education. The so called Catholic Religion being a unit can teach its faith. The Protestant Religion in which we of the English Branch of the Church Catholic are unhappily included, being divided, can teach no faith at all. The folly of submitting to this so impressed the Protestant Board that some years ago they agreed upon a syllabus and later adopted, I believe, the Jamaica catechism. All honour to them for this. But I fear it is a grave question how far the syllabus or catechism has been used—for sectarianism naturally produces suspicion and jealousy and when I knew Quebec neglect in this matter prevailed over wide areas of the Province.

In other Provinces, so far as I know and believe, it has been impossible to agree upon any syllabus at all and religious teaching in public schools is practically non-existent. Thus sectarianism simply kills religious teaching in our Day Schools. It is inevitable. Even could we induce the Government to amend its law and grant to at least the chief non-Romanist bodies their portion of the taxes and the right to teach their faith, the disintegration of things which would ensue would be almost disastrous; or should access to our schools be granted to each minister in turn, with permission to teach his own children, the result would be the intensification of party division and party spirit which, in the end, would be almost equally disastrous. Sectarianism has killed religious teaching in our public schools. There is no getting away from the fact. And what is likely to be the result?

It may be worth while to call attention to certain statistics provided by the Government showing a startling increase of crime in the Dominion during the past few years. The Government report on criminal statistics tells us that the convictions for indictable offences in 1908 show an increase of 98.39 per cent., when compared with those of 1899; the summary convictions an increase of 134.26 per cent., and the total convictions an increase of 128.96 per cent. for the same period.

It tells us further that more than 10 per cent. of those convicted in 1908 were young offenders, and that the number of young offenders increased by practically 20 per cent. during the year.

With a population increasing, say, at the rate of 25 or 30 per cent. in the decade that our criminality should increase by 128 per cent. is a fact that should startle and awaken us. And that in one year the number of young offenders should increase by 20 per cent. should not only appal us, but suggest the cause.

Can we dissociate such facts from the prevalent decay of systematic religious teaching which, we have seen, is largely a result of our sectarian divisions. If only God would show us the way to heal our divisions, I verily believe the problem of religious education would at once become comparatively simple and a barrier would be provided against the advancing tide of criminality.

In like manner the problem of decaying discipline may be traced to the divided state of Christianity. For not only are the self-pleasing and individualism which underlie division at variance with the spirit of discipline, but competing bodies afford incitement to the spirit of rebellion. One sect is played off against another, the offender who is disciplined in one body evading the issue by transferring his allegiance to another.

So also the neglect of worship, especially among men; the strengthening hold which the world is gaining over wide sections of society; and the wide spread indifference to religion of which we all have experience, are to say the least, vastly encouraged by the terrible cleavages of Christendom and the shameless rivalries which mar the face of Christianity in every parish and mission today. "Settle your own differences before you come to us." "There are so many forms of faith I don't know what to believe." "There can't be much reality anyway about a religion so divided." "Hostile churches are a poor expression of a religion of love." Such are some of the well known comments passed upon Christianity today by shrewd observers. Small wonder that defiance of authority, neglect of worship and utter indifference to religion, become grievous problems in the way of the average parish clergyman where such a state of things exists.

Now as to remedies. Can we do anything? Most assuredly we can.

1. We can in the first place try to realize the evil and desire its removal. To desire this with all our hearts will be the beginning of a better state of things. And thank God religious people of all denominations are beginning to realize what a curse division is and to seek for ways and means to do away with it.

2. Then we can turn our earnest desires into prayers. If all Christian people would not only desire, but pray for the restoration of the Church's shattered unity the day would soon begin to dawn upon our darkness.

3. Thirdly, we can work together in every legitimate way for the end we have at heart. Wherever principle does not forbid we can co-operate with those from whom we are unhappily separated, cultivating a feeling of sympathy and brotherly love and endeavouring to understand one another better than we do.

4. Yet again we can both hope and quietly wait for the salvation of God. Let us never despair. Man may find it quite impossible to solve such puzzling, not to say appalling problems; but all things are possible to God. And he seems to be leading us towards the light. Let us be patient. Let us not try to force the hand of God. Let Him lead us. It is possible to be too precipitate in trying to root out by merely human methods an evil which has got itself intertwined with our life in various ways. One of the penalties of falling into such an evil condition is that we cannot escape from it at a moment's notice or by one single act. Truth is as precious as unity. Unity that antagonizes principle cannot last. It is not merely getting together on a right and lasting basis—humbly, tenaciously and loyally holding to the Catholic Faith and the Apostolic Order which we believe to have been entrusted to our care for the everlasting benefit of all mankind. We need that patient trust in God that will not yield to panic nor be swept off its feet by feeling, but will push on steadily to its end. And when the end comes and the day dawns and God's great purposes and plans are mature, then we shall have no need of clever devices or human expedients to bring about unity. It will come; we cannot withstand it, and it will come, please God, to last.

5. But there is one other thing that we must do if we would meet successfully the besetting problems of parochial life. We must look to ourselves, clergy and people alike. The problem of human fitness is always and everywhere the ultimate problem in human affairs. And if all men, clergy and people alike, could be thoroughly equipped with spiritual character in the fullest significance of that term I am persuaded that there would be no very serious problems left for any of us to deal with.

But especially the clergy must look to themselves. They should be specialists—masters in the art of dealing with human nature. For only they who know in some degree the technique of their calling will be able to deal wisely with the problems of sinful humanity, to diagnose spiritual maladies and prescribe for the sin-sick soul; and to face with well grounded confidence the countless complications of parochial experience arising from human perversity.

But it is not mere professional training that we need. Much as it will do for us; unsafe as it will be for us to ignore it; there is something else without which professional training will be of small avail—and that is real Christian character.

We are ourselves a part of every problem with which we have to deal. What we are; our point of view; our attitude of mind; our tastes and habits; our temper and disposition, our prejudices and principles with all have much to do with our success. For every problem demands of those who face it a patient handling; an unprejudiced consideration of details; a special knowledge of human nature; and a penetrating sympathy such as will open the way into the very heart of the matter in hand and enable one, as by instinct, to lay hold of it in the right way. Who is sufficient for these things? Obviously no mere professional training will adequately equip us.

What we need is Christian character. And only they who have drunk deeply at the fountains of grace, opened by Jesus Christ, can hope to be in the truest sense successful. Without that refreshing and enlightening aid, whatever our professional knowledge may be, we shall enter into the promise made to St. Paul in his hour of dire perconfront us, and shall find ourselves faced by fresh complications which will rise up to dispute our progress whichever way we turn. But with that gracious equipment transforming our character and amplifying every faculty and attainment we shall move forward with ease and certainty to assured success. Problems will melt away before us as the mists of morning vanish before the rising sun. We shall enter into the promise made to St. Paul in his hour of dire perplexity and trial "Thy grace is sufficient for thee for my strength is made perfect in weakness."

THE RIGHT REV. WILLIAM LAWRENCE, Bishop of Massachusetts, spoke as follows:

What you want, I understand, are not theories or an academic statement, but practical suggestions.

First, I suggest two problems in administration.

A clergyman who had been for some years in business told me the other day that upon taking charge of a parish he was startled at what seemed to him to be a lack of a sense of responsibility on the part of the people who had promised to do Church work. He said in business that when a man agrees to do a thing, it is as good as done. In Church life when a woman agrees to take a Sunday School class and attend to it with regularity, or a young man agrees to sing in the choir and be there every Sunday, it is not always understood that it is as good as done. The teacher feels justified in frequent absences and the young man in neglect of practice, and the rector regrets it, but does not seem to be able to help it.

There is much truth in this, and it betokens a moral as well as administrative weakness in our Church life. We must keep this in mind, however, that we are living in a commercial age, and the test of a contract is usually recognized by money value. If the young man who is to sing in the choir agrees to receive only twenty-five cents each week for his work, he feels bound to keep his obligation; in other words, in the midst of a commercial and industrial civilization with its money test, the Church stands as an entirely voluntary institution, and it is always difficult to work two different systems under the same condition. Looked at from this point of view we may take some satisfaction that the voluntary work of the Church is as faithfully done as it is.

Nevertheless, we must aim for higher standards, and the only cure for this weakness that I know of is in impressing those who take responsibilities for the Church with the thought that they are undertaking a moral contract just as important as any financial agreement; moreover, that they are undertaking a bit of work which has by far greater moral and spiritual significance than they think.

A vestryman who handles \$1,000 a day in his business chafes at passing an evening with the vestry in the appropriation of \$100. He calls it a waste of time. He could do the thing himself in five minutes. May he not be shown how his presence at the vestry meeting, his contact with others at the Church and the small business interests in the parish life may be far more significant an influence than he imagines?

The second problem in administration is in the conduct of the parish finances. There should not only be a scrupulous care of even the smallest amount, but such publicity of accounts as to assure every member of the Church that such care is taken. A woman who contributes a sixpence in the plate has as much right to ask that that sixpence shall reach the object for which she gave it as the man who puts in a thousand dollars. I believe that every contribution should be counted by two officers of the Church immediately after the service, and a record made then and there; that all parish accounts should be audited; and I am sure that if parish accounts are printed and distributed throughout the parish there will be a deeper interest in the work of the parish, and a quicker response to financial needs.

Second: A problem of spiritual education. I am impressed and sometimes oppressed at the enormous leakage that is going on in the Church in the gradual estrangement from the Church of those who have been confirmed. I go about the Diocese confirming two or three thousand candidates a year, and then at the end of ten years look over the roll and am dismayed at the comparatively small number of regular and faithful communicants.

There is, I believe, in the first few years after confirmation a spiritual leakage which is far greater than it need be. We pastors find it so easy to present children and others for confirmation, but so difficult to keep that personal touch upon them afterwards which is essential to hold many of them. We need more emphasis upon the spiritual education of those who have been confirmed, and we all of us need a better training in spiritual leadership, so that we may not only give our young people the rudiments of Christian doctrine and life, but lead them on to higher spiritual realms.

Third: We clergy talk much of the parish problems created by the laity, their indifference, their lack of interest in Missions, their unreadiness to give to the Church. Do we not sometimes need to look upon the reverse, and appreciate what problems the laity sometimes have with the clergy?

Is not it a fact that in some parishes there are earnest lay men and women who are wondering what they can do with their rector? He does not visit the people as he ought; he is not preaching with the same force that he used; he evidently is not growing in enthusiasm or power. They talk of these things among themselves, but they do not know how to reach their pastor. I believe that we clergy should sustain more cordial and frank relations with some of the officers of our parishioners, so that we may learn or rather feel how they are thinking. Surely a clergyman who is good for anything is.

glad to have the sympathetic suggestion or criticism of a reasonable warden. Why should we not ask a parishioner once in a while for a frank criticism of our preaching or work?

An essential element in growth is docility, a readiness to learn from our mistakes and the criticism of others. And any clergyman who feels hurt at sympathetic and reasonable criticism is sure to shrink in power and to lose his hold upon the people.

When, then, we clergy talk among ourselves about our problems in connection with the laity, let us now and again put ourselves in the layman's place, and think of what problems he has in connection with the clergy.

PRAYER BOOK ADAPTATION.

(Section A.—Wednesday, Sept. 7th—10-11 a.m.)

Chairman—The Right Rev. John C. Farthing, M.A., D.D., D.C.L., Lord Bishop of Montreal, Montreal, Que

- Speakers: 1. Rev.- Dyson Hague, M.A., Rector of Memorial Church, and Hon. Canon of St. Paul's, London, Ont.
2. Rev. Frederick George Scott, M.A., D.C.L., Rector of St. Matthew's, and Canon of Holy Trinity, Quebec, Que.
3. The Right Rev. Archibald Ean Campbell, D.D., Lord Bishop of Glasgow and Galloway, Glasgow, Scotland.

CANON DYSON HAGUE, London, Ont., read the following paper:

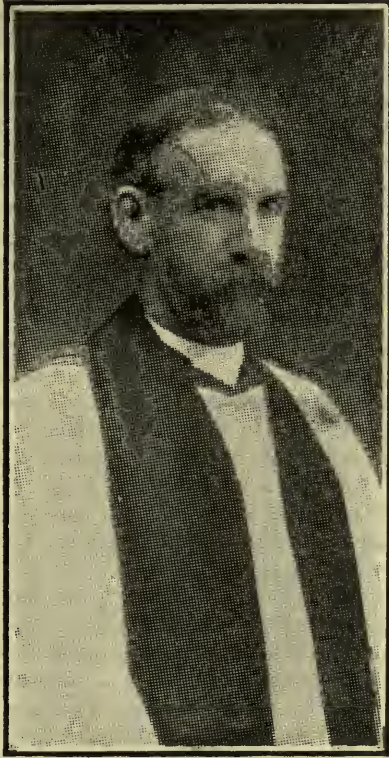
No one nowadays, surely, would be found bold enough to declare that our Prayer Book is incapable of more satisfactory adaptation to present day conditions. A great many things have happened since the Sealed Books were closed two hundred and thirty-eight years ago. We are no longer living in the England of 1662.

So for some time now the cry has gone out: Revise the Prayer Book, and even in old England many are clamoring for changes in politics and Prayer Book, who apparently forget that alteration is not always improvement, and that what is old is not necessarily out of date. Still, it is a matter of common consent that there should be a reasonable adaptation of the services of the Prayer Book to the changed condition of our Canadian life.

In discussing this question of Prayer Book adaptation, we think that two things ought to be made very clear at the outset:

In the first place, there must be no tampering in any shape or form with the body or the substance of the text of the Prayer Book. *Nolumus Doctrinam ecclesiae Anglicanae mutari*. We do not want to change the subject of the Prayer Book either in its words or its rubrics, much less in its services, and still less in its doctrine or ritual. We ought, all of us—shoulder to shoulder—to stand unalterably opposed to any

revision of the Prayer Book which should tamper with the text of the Prayer Book as it now stands. The Prayer Book represents the best Liturgic material of the ages. There was nothing like it on the face of the earth when it was first compiled, and today it stands in a splendid spiritual isolation of which we are justly proud..



CANON DYSON HAGUE, M. A.

We do not think, either, that the time has come for the edition of a national Canadian Church Prayer Book. We are in a different position from the American Church, which was sundered nationally from the English Church, nor do we think the work they accomplished in the revision of their Book is a very urgent incentive. We think that, compared with our own it is seriously defective. No! It is our wisdom as Canadian Churchmen to be content for the present with the Prayer Book as we now have it, and in the shape we now have it, and to hand on the book undefiled and unimpaired to future generations.

In the second place, we think it should be laid down as a fundamental that there should be no compulsion. Whatever adaptations are made or permitted by the General Synod, no clergyman should be asked, much less compelled, to use them unless he so desires. We

think the Bishops should not even request their use, but where the individual clergyman thinks they are needed, he may use them at his own discretion. That is, there should be the principle of permission on the side of authority, and discretion on the part of the clergy. With these two provisos, then, we think that the demand of the day is for an adaptation of the Prayer Book as it stands by means of a few permissible alterations for the use of Canadian clergy and people. Remember that the principle of liturgic adaptation was one of the outstanding principles of the Reformation of the Church of England. The rationale of its liturgical reform was the preparation of a service book in the English tongue for the glory of God and the edification of his people. Its basic principle was the transformation of the Anglo-Roman services which were wholly in Latin and mainly, if not exclusively, for monks and ecclesiastics, into English services for the use of the people. Thus the principle of adaptation, is the genius of the reformed Church of England. The utter uselessness of services for monks and priests alone, and the utter impracticability of the services in the Latin tongue, and their adaptation by what was little short of a miracle of inspiration to the practical purposes of daily services for the people, was thus the foundation stone of the Prayer Book of the Church of England. Men sometimes wonder at the deep spiritual power of our Prayer Book. The secret is found in the tenderness, the sympathy, the depth of spirituality of the men who compiled it. They were men who were led by the spirit of God. They were taught by the Holy Spirit. And it was the Spirit that gave birth in them to their basic resolve; to transform a worship that was largely traditional, ceremonial, and complex; into a worship that was scriptural, spiritual, and simple. Not only so, but from the very beginning, a principle of adaptation was allowed to the clergy, that would appear startling today. One of the most striking rubrics of the first Prayer Book was this: "If there be a sermon, or for other great cause, the curate by his discretion may leave out the Litany, the Gloria in Excelsis, the Creed, the Homily, and the Exhortation to the Communion." That is the principle of adaptation; of adaptation by abbreviation; and adaptation through trust reposed in the discretion of the individual clergyman. In other words at the very outset, there was laid down as one of the principal planks in the liturgic policy of the modern history of the Church of England, the recognition of the fact that the minister is in a certain measure to be the judge of the fitness of the service for the congregation, and the congregation for the service. Owing to the temper of the times, that principle was throttled somewhat in 1662. But it was reasserted by the Scotch Church in their Prayer Book, and by the American Church in their Prayer Book, and it has revived of late in the Church of England with marvellous vitality. In 1908 the Bishops of Lambeth asserted that the growing experience of the English Communion in the various parts of the world, and in different races has pointed to the necessity for the adaptation and enrichment of forms of service of worship that have come down to us. Such adaptation and revision is advisable, if not indeed essential, if our Church is to meet the living

ideals of men and women today. They have laid down as axiomatic not only the possibility and desirability, but the essentiality of Prayer Book adaptation and enrichment, suggesting as the seven notes: Adaptation, Omission, Addition, Alternation, Interpretation, Revision, Elasticity; a programme radical enough, indeed, to make the Bishops of Savoy fairly turn in their graves.

Adaptation to present day conditions! That was the key note of 1549. That was the key note of 1552. It was the key note in less measure of 1662, as we see in the provisos for the longer morning service, and a shorter evening service, when the cows had to be milked in the country, and cities were unlighted, and seven o'clock evening services unknown. And so today, the cry is simply for permissive adaptation to Canadian conditions. Not a Canadian Prayer Book for the Canadian Church; but the dear old Church of England Prayer Book adapted to the present day needs of the Canadian people, by a series of authorized, permissive additions and abbreviations.

Among the things suggested as articles of importance in this proposed programme of adaptation, the most reasonable appear to be the following:

1. Not fewer prayers for Royalty, but more prayers for Canada. The spirit of a Canadian nationalism is abroad today, and we do our children wrong, and our country wrong when our Church makes no recognition of this. If the Church of England is to be only for Englishmen, and their descendants; or, if it is to be in the popular estimation, a mere exotic, unsympathetic with the sentiments of a Canadian Patriotism; still more if it is a sort of sectional Church devoid of broader sympathies with the masses of the people, we must bid farewell to the dreams that many of us would fain dream of the position of our Church in this fair Canada of ours. We may make up our minds to this: on the lines of English restrictiveness, ours will never be a national Church. It is no idle or fatuous dream, to imagine that before some here present have passed away, the population of Canada will far exceed that of England. We can never forget the land of our sires, but in this new land, the spirit of Canada is breathing hard and strong. Our young men are dreaming dreams, and our Church must be adapted to the land we live in. The permission, therefore, to use such a petition in the Litany as the following: In addition to if not instead of the petition for the Lords and the Council and all the Nobility—"That it might please Thee to endue the Governor-General of Canada, the Lieutenant-Governor of this Province, and all in authority under them with grace, wisdom, and understanding." Or insert after the word "Nobility," the words: "The Governor-General of this Dominion, and the Lieutenant-Governor of this Province." There might also be permission to combine the two prayers for the King and Royal Family at Morning and Evening Prayer; possibly, even, to omit at discretion the two petitions in the Litany, after the words "our most Gracious King and Governor"; and also (after the use of the Church of Ireland) to omit the prayer for the King in the Communion Service, when the King has already been prayed for.

You will recall the story of the late Prince Consort who expressed his aversion to the frequency of the prayers for the Queen. "Surely you do not think that the Queen can be prayed for too much, Sir?" "Not too much," replied the Prince Consort, "but too often."

2. In the next place, there is something to be said for authoritative permission to those who desire it, and who think it advisable to substitute more modern expression in place of the quaint, archaic, and somewhat unintelligible expressions to be found in the Prayer Book; expressions which puzzle some, irritate others, and sometimes present a different, if not even the very opposite meaning, to that which they are intended to convey. We all, of course, love the stately diction of our Prayer Book. We all acknowledge its mystic charm, its majestic beauty, and incomparable rhythm. But there are higher claims than those of the linguistic purist. It was the glory of Christ that the common people heard Him gladly, and the boast of St. Paul that he would rather speak five words with his understanding, than ten thousand in an unknown tongue. While it is true that many loving, trustful, uncriticising hearts are quite undisturbed by the unintelligible character of some of these expressions, it is equally true on the other hand that in certain places where the congregations are largely of Canadian, of Scotch or American descent, there is not such a tradition of sentimental fondness for the old phrasings. It might be an advantage, therefore, to correct some of the more salient mis-translations, to remove the more misleading archaisms, and to clarify the more palpable obscurities. The permissive use of the word "direct," for "prevent"; of "honor" for "worship"; of "hinder" for "let"; of "Bishop and clergy" for "Bishop and curates"; and more illuminating expressions for the words wealth, damnable, indifferently, etc., might be a real advantage. In the view of many it would be wise to alter the words in the marriage service: "with all my worldly goods I thee endow, and there to I plight thee my troth." But whatever is altered in that service, we devoutly hope they will never alter the first cause for matrimony: "First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord," etc.

3. In the next place the question of abbreviation confessedly touches one of the vital necessities of the day. To find a Bishop or a clergyman who goes through the whole Morning Prayer, the whole of the Litany, the whole of the Communion Service, would be as difficult almost as to find a specimen of the Dodo. Instead of every man doing what is right in his own eyes, it is satisfactory, surely, to have a series of authorized, permissive abbreviations, such as we now have, especially for Morning and Evening Prayer. We think, too, it would be an excellent thing when the Litany is used to allow the shortened form of Morning Prayer as well as on the 1st Sunday in the month. It would be undoubtedly a blessing, also, to have two or three times a year a public baptismal service in the church at Morning Prayer, (a thing practically unknown in Canada in the large City Churches) when the Morning Service might be shortened, also by authority.

4. In the next place, there is the puzzling question of the adaptation of the rubrics, and the addition of novel ones, such as, for instance, the authorization of the "Glory to Thee, Oh Lord!" and the "Thanks be to Thee, Oh Lord!" It is probably true that some of our rubrics are never literally obeyed, and many of them are universally disobeyed; that some are obsolete, and others impossible to be carried out. It is probably also true that it would be a distinct relief to the clergy to have an authorized adjustment of some of the rubrics in the Communion, Baptismal and Burial Services. But, after all, these are minutiae, and can be easily cleared up by authorized permission to the clergy. The omission of a score of old rubrics, and the addition of a score of new rubrics, or a fusion of half a dozen new and old, would not really settle anything. The conscientious loyalty of the clergy is the only true settlement of this. It would be preposterous to cast the Prayer Book into the melting pot for the sake of a few alterations, which the rubric of common sense has generally solved, and can universally solve.

5. The question of additional lessons is unquestionably of foremost importance. All reasonable Churchmen admit that there would be distinct spiritual advantage in reading some of those sublime passages of Exodus, Leviticus, Isaiah, Jeremiah, Ezekiel and the minor prophets, which are never heard on Sundays by our people in the Church. A solution of the difficulty would be to draw up an alternative lesson for Morning Prayer. Let the lectionary stand as it is in its entirety by all means, but let the man who knows, the local minister who knows the local need, have authorized liberty to use an alternative lesson for Morning Prayer. It would be shorter, and taken from those passages of the Pentateuch and Prophets which are never read on Sundays. We think, too, that special lessons might be provided for such cases as Advent, Sunday School Services, Children's Services, etc. In this way fifty or seventy-five of the most beautiful passages in the Bible might be added without the alternation of a jot or a tittle of the old order. In Churches where no daily service is used, one of the lessons of the week might, sometimes with advantage, be substituted for that on the Sunday. The principle should be: Alter nothing, but add much.

6. As to the revision of the Psalter. It could undoubtedly be adapted without much difficulty. The principle of adaptation and alternation has already been conceded as we have special Psalms for Christmas and Easter, etc., in the Prayer Book now. In 1879, the Convocations of York and Canterbury wisely suggested special Psalms also for Advent, Circumcision, Epiphany and Trinity, and even for certain Saint Days. The American Prayer Book has provided special Psalms for these days. It might also be a real gain to have an alternative selection of Psalms which could be used any Sunday at the discretion of the clergyman, according to the use of the American Church.

7. The question of additional sentences at the beginning of Morning and Evening Prayer, especially for the seasons of Advent, Epip-

hany, Whitsuntide, Easter, etc., is a practical one, and the principle has already been adopted by the Bishops in their services for Thanksgiving, etc. The objection to the employment of other sentences than those of a penitential character is neither potent nor insuperable. It would be easy to select a few that are not at all out of keeping with the general tenor of the opening of the service.

These seven things seem to be among the more reasonable of the Canadian demands for adaptation. They do not in any wise touch the essentialities of the Church, and only deal with things of relative importance. In England, it is different. The burning questions today in England are the revision of the Athanasian Creed, the use of the distinctive vestment in the administration of the Holy Communion, and the authorization of the reservation of the Sacrament. But these questions can hardly be called burning questions in the Canadian Church, and it would be unwise for the Canadian Church to touch such questions at the present. To introduce a distinct vestment for the Holy Communion, e. g., would make us a household divided against itself. A more practical question in Canada would be the permissive authorization of extempore prayer before the sermon, and at the close of Morning and Evening prayer, after the manner of the Bishop of London.

First of all, a caveat. We live in a most restless age, and the temper of the times is clamorous for the lowering of spiritual standards; the Sunday standard, the Prayer Book standard, the high and spiritual standard of the Church. The spirit of restlessness with its twin spirit of carelessness will prove a terrible menace to our Canadian Church unless the older spirit of patience and obedience prove stronger. It may be good to have a Liberal at the prow to sight everything new; but give us, oh give us a Conservative at the helm to hold the good old ship in the good old paths!

Second. Do not let us look for too an extensive an enlargement of the Church as a direct result of these adaptations. We must not fatuously imagine that there will be a stampede of our non-Episcopalian brethren to the Church as a result of these alterations. Nothing of the kind. It is quite possible that the changes instead of conciliating and bringing in the many, will only conciliate and bring in the few, while they alienate and repel the many. Still, if they awaken the sympathy of the laity; if they show that the Canadian Church is awake to the needs of the Canadian people; if they tend to give freshness and enrichment to our spiritual worship; if they remove elements of local irritation and deepen the helpfulness of the Church's services, then, in the name of common sense, and in the name of the people of the Canadian Church, let them be done. We need in this country the spirit of the great Archbishop upon whose marble monument these words are graven: "He had one aim. To make the Church of England more and more the Church of the people."

But, after all, and this is the final word: Popularity is important; but Spirituality is all important. To make our Church the Church of the Canadian people is a grand ideal, but to make our Canadian people

the people of God by means of His Church is a grander. What concerns us most of all is not what is going to bring the people to our Church, but what is going to make our Church a spiritual power in this land, a force in God's hand to bring this nation to the feet of Jesus Christ and acknowledge Him to be the Lord. Only the spirit of God can do this. Reform, and enrich, and revise as we may, recast and adapt, and add and subtract as we may; vindicate as we may the inherent right of the Church to accommodate her rubrics and services to the needs of this Country, and demonstrate as we will her adaptability and sufficiency for this or any other age; we must remember above all things, "it is not by might or power, but by my Spirit," saith the Lord.

Adaptation may do something. Popularity may be worth paying a certain price for. But the power of the Prayer Book, the blessing of the Prayer Book, and the life of the Church is the power of the Spirit of God in the hearts of those who use it.

REV. CANON F. G. SCOTT:

The cry for Prayer Book revision comes from: 1st—Those who would like additional prayers and services and greater elasticity in the conduct of the public worship. 2nd—Those who would like to modernize the Prayer Book, both in language and teaching and to get rid of certain rubrics and statements of the faith which it is held are stumbling blocks to the ordinary man. 3rd—Those who would like to see the Canon of eucharist in the English Prayer Book brought into further harmony with that of the ancient liturgies.

Something may be said for all three of these classes of Churchmen, but I would plead for delay at this present moment and would ask that the Prayer Book be left untouched.

Permit me, then, for a short time this morning to set forth some of the reasons which seem to demand the postponement of the question of revision to some further and more opportune time.

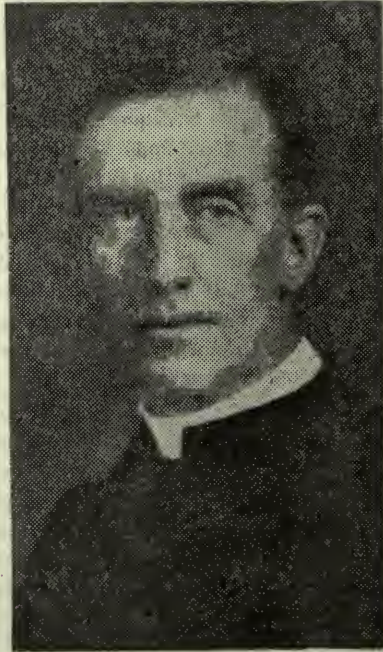
1st. Let us look at the state of the Church itself; we see among churchmen a lack of agreement in the original conception of the Church. We have men and groups of men who view the Church from totally opposite standpoints. To one, she is the foundation of Jesus Christ, His Body, inspired by His life, guided by His Spirit. She is distinct and separated from all organizations made by men. Before the teaching of her oecumenical councils the individual intellect must bow. Her claims an unchanging and against her the gates of hell shall not prevail.

To another group of men the Church itself is nothing. She can claim no distinctive Charter for her work and being. She dwells side by side in God's house with her half-sisters, if they be not her full sisters, the great religious bodies into which the Protestant world is divided. More or less all groups of men in the Church fall under these two great classes divided thus on the great question as to what the Church really is. We deplore the existence of parties in the

Church, but after all, parties are only the outcome or differences of view. Men do not form parties for the sake of belonging to a party. We have parties in the Church because we have two absolutely different points of view existent in the Church. It will be seen then that we need some unifying principle, something which, while it allows a certain free play of thought, will hold divergent groups of men together.

The Prayer Book supplies this needed bond.

Englishmen are impatient of direct rule, they may not be coerced; but in a subtle and irresistible way, the Prayer Book moulds the minds of Churchmen and holds together with a magic centripetal force parties and schools of Churchmen that from age to age come under the influence of the centrifugal strain which all experience, as the world of human thought revolves upon the great wheel of time.



REV. CANON F. G. SCOTT

How great this unifying and centralizing force of the Prayer Book has been, how necessary at the present time, will be gathered from a brief survey of the changes in outlook through which English churchmen have passed.

When the English Prayer Book was compiled under Edward VI and revised under Elizabeth, James I, Charles II, men had two unifying principles behind them.

1st—They belived that the Church was the Church, the Church of Jesus Christ, reformed, but still the Church. In correcting the errors of Rome, they had regard, not to the opinions of "The man in the street," "The Club man" of the day, but to the judgment of the ancient fathers and the undisputed oecumenical councils. They met the problems of the day by re-affirming the faith of the past.

They had behind them the sense of ecclesiastical authority. They were not heretics, it was Rome who had erred. A Catholic instinct impelled them. They were not starting a new creed, they were not grafting a new branch upon the stem of the Church. They were not founding "Anglicanism," they were restoring the faith to its pristine purity. They were not "Modernists."

It was Rome who had modernized the faith. Such was their claim. Such were the ideals set before them.

2nd. They had a unifying principle in the sense of divine right of the King as head of ecclesiastical as well as civil authority in the realm. We may wonder in these days at the strength with which the doctrine was held, the fierceness with which it was defended. But we must remember that it crept into the Church as an offset against another equally fictitious doctrine, a doctrine equally foreign to primitive conceptions of the Church, the doctrine of the temporal power of the Pope. In an age of revolution, men will grasp at any weapon wherewith to overthrow the ancient tyranny. The exorbitant spiritual and temporal claims of the sovereign of Rome were met by the exorbitant, spiritual and temporal claims of the sovereign of England. The power and right of the King stood as the symbol of national independence.

There were other unifying principles at work in the Church of the sixteenth and seventeenth centuries, hatred first of Rome and that of Puritanism, but those at the root were desire to restore the old faith and desire to guard ecclesiastical liberty by exalting the jurisdiction of the Crown. It was, then, by men guarded and fenced by such imitations, inspired by such ideals, actuated by such motives that the English Prayer Book was drawn up. The work is not a perfect work. There are phrases here and phrases there which doubtless might be changed to advantage. There are here and there the traces of compromise or passages which survive as wreckage from the storms and past controversy. The great canon of the Mass is needlessly torn in three. The invocation of the Holy Spirit upon the elements before consecration is omitted, the Gloria in Excelsis is placed in a novel and less significant position, at the close instead of at the beginning of the service. Catholic and Protestant alike quote the Prayer Book in defence of their claim. But, in view of the stupendousness of the task set before the English Reformers, the result achieved is a great and glorious one. When we consider the age of upheaval and distress in which our Prayer Book was born; when we compare it with the contemporary ecclesiastical literature, the childish discussions, the personal raucerie, the scurrilous abuse of the sermons and tracts of the day, the calm and noble grandeur of the Prayer Book stands out in bold relief, and next to the Bible itself.

as a monument of purity of worship, of dignity of expression of the sincere and disciplined converse of brother men with the Almighty Father, we place the Prayer Book of the Church of England. But it is what it is, because it is the work of men who, however Protestant they might be in combating the errors of Rome, however far in their zeal they may have broken with true elements in the old faith and ritual, were, nevertheless, men actuated by a Catholic impulse who were saturated with "the wisdom of the Fathers" and men who by a circumscribed political and geographical outlook and by the exigencies of the times, were bound together in unity of thought and purpose. The Prayer Book which they put forth became more than a mere book of prayers. It became the constitutional heritage of the Church. It became the great bond between the various schools of thought in the Church. It preserved the Catholic traditions and forms of Catholic worship. It familiarized men's minds with God's will, by the devotional use of the Bible. But, above all, it was a bond with the Church of the past and between the members of the Church of the present. There is hardly a phrase in it, hardly a rubric, which in the slow but constant unfolding of time, has not gone to build up and shape the living stones in the great temple of God.

2. Look now at the changes which have come to English thought since the days of 1549 and 1662. In the first place, the whole idea of the divine right of Kings has gone forever. Gone, too, is the idea of the Church as being the nation in its spiritual side. No one claims that it is of the "De Esse" of the Church that it be subject to the will of Parliament. Non-conformity has come to stay, at least for some time. It is organized and recognized and in this country far outnumbers the Church.

The Church of Rome, too, in England and the colonies no longer suffers from disabilities.

Then the narrow conception of England's nationhood has gone. A larger English-speaking nation under a republican form of Government contests her claim to primacy in the councils of the world. The opening up of hitherto closed regions to the missionary enterprise of the several branches of the Catholic Church and to the various Protestant bodies has prevented the carrying into effect for the time being of ancient conceptions of jurisdiction and of the mission of the Church. The dangerous modern craving for undenominationalism, the growth of the heresy of "Anglicanism," that is, the idea that the Church of England is merely one among the many forms of English Protestantism, and distinct from the other parts of the Catholic Church, having power to reconsider the change of her own will, and without reference to the other parts of the one Catholic and Apostolic Church, elements and doctrines which have been held to be fundamental parts of her constitution, such as the historic Episcopate; these and many other changes in thought and outlook have come in since the prayer book was sent forth to harmonize and uplift the praises and prayers of the English children of the Church. The old unifying principles, which in the XVI and XVII centuries bound churchmen together, no longer operate universally.

Need of unity of effort, need of missionary co-operation, need of brotherly sympathy, all these, thank God, are felt more and more, and have their power to draw men together. But the differences of conception as to what the Church is are vital and deep as ever. The Catholic gives her his allegiance because she is catholic; the Protestant because she is protestant; the Latitudinarian because her rule is gentle and the chances of making her fit in with the popular theology of the day are not a few.

Some in Australia (and also in Canada) seem to be even prepared to sacrifice their Catholic heritage for the sake of union with the Presbyterian body, in spite of the fact that such a union would mean a sure and disastrous schism in the Church itself. But in spite of all the changes in thought, in spite of divergencies of opinion, the Prayer Book of our fathers and our fathers' fathers for eight generations, holds us in one, secures us our liberties, chastens the fierceness of our contentions, and guarantees us the rights and privileges of the Catholic faith.

3. Let us now pass from the changes which have taken place in our outlook to those which have come about in the other parts of the religious world.

First, in the Church of Rome: No one can look at the Church of Rome, with her past history, her enormous influence, her magnificent power of inspiring devotion and self-sacrifice, her extraordinary system of organization, her uniformity, if not her unity, among all peoples and languages of the earth, without feeling that whatever other key Rome holds, she holds the key to the re-union of Christendom. Is it a dream, is it a delusion, is it a forbidden hope, to lift up the eyes of the soul and look for the day when Rome, purified by fire (Italy, France, South America, Spain, and one might perhaps add, Portugal, are already lost to her) will cast out the exorbitant claims of temporal power, superimposed upon her true Catholicism, and will stand forth as the champion of the pure Gospel of Jesus Christ? She has changed; she is changing. It may be said that the walls of her battlemented claims are too strong and too high to be broken down. But so it has been said of many other barriers to human progress. So was it said of the ancient civilization of China, and of the despotism of the Ottomans, yet China is open now to all the world and the power of the Ottoman yoke was broken in a night.

Then there is the great Greek Church. Events have brought her into closer touch with us, and sympathetic conferences looking towards intercommunion have taken place between English and Greek Catholics. Under the shifting of imperial interests in this century, from the Atlantic to the Pacific ocean, the Greek Church seems likely to become more and more "our fellow-worker in Christ." The changes that have come about in the Protestant bodies are even more marked. They have risen in importance. Their power and wealth almost rival those of the Church on this continent. They have borne rich fruit in noble lives and high endeavour. In social and political reform, in the cause of intemperance and purity they have been brave and unflinching champions. They have abandoned most of the special

grounds of dispute with the Church in the past. They are craving a basis of unity. They are cognizant of the power of the Catholic appeal.

Yes, in the religious world outside, changes, great and manifold, are taking place. What the outcome is to be, who can foretell? One thing alone is clear, and that is that until we can find some common basis of outlook, this is not the time for retouching the great Magna Charta of the English Church—the English Prayer Book. It stands as it does as our great constitutional safeguard, just because it is so venerable and secure; just because it is kept out of the reach of the majority vote of Convocation and Synod. Take it down, alter it, change it, ever so slightly, and the great change will pass over it. It will be the revised Prayer Book. It will be a new book, a book with a new history. It will not please all parties and its prestige will be gone. It will be the first of a series.

4. But, in addition to all these changes in the religious world outside, there are the changes which have come through the expansion of the Empire. Canada, Australia, South Africa, are all autonomous parts of the Church. What is to hold them together? What bond is to bind them and to continue to mould them, widely scattered as they are, in the unity of doctrine and worship?

Shall each part have its own revision of the Prayer Book? Or shall they not rather wait, if revision is to come, as no doubt it will come in the course of the ages, until we can have concerted action in the matter by the convocations of Canterbury and York and the general Synods of the federated colonies of the British Empire?

One thing which ought to give us pause is the fact that of all the revisions of the prayer book made by the Scotch, American and Irish Churches, not one commends itself to churchmen at large.

No, we are not yet ready for the great task of Prayer Book revision. With our varied outlook and our rapidly changing needs, we are not ready to tamper with the great bond of union which binds in one, not only the parts and members of the Church of the present, but the Church of the present with the Church of the past, and the Church of the future.

If extra services are desired, they can be supplied in an appendix. In any case, an overloaded Prayer Book would be a monstrosity.

To the mass of Church people, the archaisms which some complain of, give the Prayer Book a rhythm and beauty of its own, which marks it off from all other books but one. As we have grown from infancy to age, the language of wonder has passed into the language of knowledge and devotion, but the haunting associations of youth have never been lost, and in our eldest age, we hear still the same sweet accents and cadences, the same quaint harmonies, of that living voice which, Sunday after Sunday, in our earliest childhood, wafted our thoughts up to Heaven and to God on the wings of mystery and prayer.

Let us, for the present then, keep the Prayer Book as it is. Let us lay aside the constant effort to point out its defects and to rouse

men to the task of its revision. The time is not propitious. The slightest change might mean the upsetting of the equilibrium of the whole. Rather let us try to understand our present Prayer Book better.

To permit an alternative Communion Service, as suggested by the Canterbury Committee on Prayer Book Revision, is only to foment schism and to legalize disruption. That such a recommendation has been made by them would, in the minds of most men, discredit the work of the Committee as a whole.

Again, to tamper with the great Creed of St. Athanasius is to strike at the root of the doctrine of the Trinity and the Incarnation, and to stultify the authority of our branch of the Church as "a witness and keeper of the truth."

Those who deplore the variations in the mode of conducting services which prevail in the Church now, might do well to reflect that a Prayer Book put forth by the General Synod would not be likely to command more general respect and obedience than that which has been already consecrated by the use and affection for two centuries and a half, of loyal churchmen. Personally, I cannot but feel that it was through the direct inspiration of the Holy Ghost, that, in this new country, in an age of rapid change, conflicting thought and somewhat shallow religious sentiment, when the danger of being carried away by modern stress from the safe moorings of the past is so constant and so imminent, the General Synod of the Canadian Church has taken care to preface her constitution with these solemn words which may not be changed, but by a practically unanimous vote of all the Diocesan Synods, as well as of the General Synod:

"And we are determined, by the help of God, to maintain the Doctrine, Sacraments, and Discipline of Christ, as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth the same in the Book of Common Prayer and administration of the Sacraments, and other rites and ceremonies of the Church, according to the use of the Church of England, together with the Psalter or Psalms of David, pointed as they are to be sung in Churches; and the form and manner of making, ordaining and Consecrating of Bishops, Priests and Deacons and in the 39 Articles of Religion, and to transmit the same unimpaired to our posterity."

THE LORD BISHOP OF GLASGOW:

I approach this subject in a conservative spirit interpreting the word "adaptation" as denoting a less drastic process than "revision." It is my purpose to call attention to what has already been done by the Churches of America and Ireland, to the proposals made by a Committee of Convocation of the Church of England, and to the schedule of permissible deviations from and additions to the Book of Common Prayer, drawn up by the Scottish Bishops, but which has still to be submitted to a general Synod of the Church. It ought to be mentioned that these latter have already been exhaustively discussed by the Consultative Council in which the laity are largely represented.

(1). In the first place, there is no disloyalty, either in revision or adaptation. We are not obliged to hold with a recent writer that revision of formularies and so forth "is not only unnecessary, but impious." To those who maintain their belief in the Threefold Ministry and "the paratheke of Catholic Tradition" change and diversity are lawful, and history proclaims the development of liturgical worship as a story of the growth of a living body.

There has been wayward growth and necessary pruning, sometimes accomplished by unskillful hands; there has been enrichment, though occasionally at periods when liturgical architecture was debased; and there have been changes (often unauthorized) at a time when liturgical knowledge was at a low ebb.

These things are written for our warning; but they do not forbid adaptation when demanded by the needs of the Church itself.

(2). Secondly, it is contended that Prayer Book revision always follows Biblical re-translation, and the present movement towards revision seems to bear them out. We shall have, however, to consider whether the revised version is destined to win for itself the position so easily wrested from its predecessor by the authorized.

(3). Thirdly, Liturgical knowledge has, doubtless, made rapid strides during the last twenty years. The expert occupies the centre of the stage; we bow to his superior knowledge and are glad to avail ourselves of his results. (Note in passing that the late Bishop of Edinburgh, Dr. Dowden, himself a man of profound learning, defined an expert as one who most successfully concealed his own ignorance.)

The expert's most useful function is to keep others from making mistakes, but, as a rule, they are not the best people to whom to entrust the making of new prayers. A really devout man, master of his mother tongue, endowed with common sense, and guided by the expert, is the man to whom to entrust the task of revision.

4th, and lastly: We are met by the demand for simpler forms of service, better adapted to the time in which we live.

"Must our approach," says Canon Carnegie in his 'Churchmanship and Character,' "be always through 'an unfamiliar region of archaic thought and language?' It is claimed that the position today respects exactly that of the Reformation, and the question is asked: "Do we want a book understood of the people, or are we content with one only appreciated by a close community of ecclesiastical experts and dexterous devotees, exercising a continually diminishing influence on the secular society which surrounds them?"

In a word: Does the book revised in 1662 meet the requirements of a new world in 1910?

"Obscurantism who kept up for three hours the cry 'Great is Diana of the Ephesians,' did not stop St. Paul very much."

This represents very fairly the attitude of the more extreme supporters of revision; but (I speak for Scotland only) the laity rather than the clergy are the opponents of anything in the shape of drastic change.

The history of revision in America, doubtless is familiar to you all, and would that the time at my disposal permitted me to point out its salient features.

The excision of the creeds was modified by pressure from England though the Athanasian Symbol disappears; and wise councils restored Magnificat and Nunc dimittis and evensong.

Wholesale revision recommended in the first hot zeal for adaptation failed to commend itself at a later stage, and departures from the English book will be considered later on.

We owe it first to Dr. Seabury and next to the support of Dr. Smith, that Americans retain to a great degree the Scottish office for Holy Communion, with its explicit Oblation and explicit Invocation, after the words of Institution. And as one who is familiar with both English and Scottish offices, may I plead for your earnest consideration of its merits. In 1884 the Bishop of Connecticut said that in giving the primitive form of consecration "Scotland gave a greater boon than when she gave us the Episcopate"

Your position as neighbors may well incline you towards sympathetic study of the Scottish office "based in its essential parts, not upon the structural model of the Roman liturgy, but upon that which is found underlying the liturgies of most, if not all, the other Ancient Churches of the Christian world" (Dowden.)

We may now proceed to the discussion of the proposed alterations in detail.

The Calendar. Some rule for transferring festivals is required, when such coincide with other days for which proper provision is made. The table sanctioned by English Convocation is unsatisfactory. Other matters which come under this head will be dealt with elsewhere.

The Lectionary. Here we may frankly admit the need of adaptation to modern requirements.

I do not suggest drastic revision, the time is not yet ripe. Those who have drawn up new tables of lessons seem hopelessly out of agreement as to the principles that should govern any re-casting of the Lectionary. Most assume daily attendance at the offices; but the gulf is yet too wide between those who hold to the principle of continuous reading of the greater part of the Bible, and those who advocate a catena of selection.

Two principles seem to emerge:

1. Without discussing the fruits of Higher Criticism, we may yet admit that the Bible holds a different place (not by any means an inferior one) to that which it occupied in the days of our youth. Today we are nearer to St. Augustine than Milton. And contemplated revision would give less space to Kings and Chronicles and more (I hope) to certain of the Deutero—Canonical books. Laymen listen eagerly to Ecclesiasticus and Wisdom; and to parts of Maccabees.

2. A wise expansion of the principle of Proper Lessons with the recognition of Octaves; which would not unduly disturb existing continuous reading of Holy Scripture, is a feature prominent in all proposals.

Our Scottish Church has made large recommendations in this direction.

(See Permissible Deviation from and Additions to the Book of Common Prayer.)

America has led the way by adopting Proper Lessons for the Forty days of Lent.

Recitation of Daily Offices by the Clergy. In the Irish Prayer Book this obligation has been removed, and I cannot find that it has been retained in the American book. If daily recitation is not habitual among the clergy "Daily Morning and Evening Prayer," is a misleading title.

No one can contend that the burden is too great, and the excuse is hardly valid that clergy have no time, and are better occupied in other matters. Our generation requires a clergy who pray more, and not less than their predecessors.

Morning and Evening Prayer The introductory sentences may well receive enrichment. America gives a lead in this, and both America and Scotland afford excellent examples in the offertory. Grouping according to seasons has its advantages and disadvantages. The shortening of the "Dearly Beloved" is good, if provision is made for occasional use of the full form, which is of great value.

To one unfamiliar with the American alteration it is difficult to express an opinion. It may certainly be a gain to differentiate more strongly between Morning and Evening Prayer, and that not only for the sake of variety; and it is undoubtedly a gain to have the Prayer for all conditions of men and general thanksgiving placed in the office itself.

America gives a good lead in giving discretion to pass from sentences to the Lord's Prayer when the celebration of Holy Communion is to follow. This implies more than appears on the surface.

It is curious how strongly some of the laity in Scotland resisted the proposal to unite petitions for King, Royal Family and Parliament in a single prayer. Kingship is still venerated as a trust from God.

The Athanasian Creed. America omits the Creed and Ireland the rubric directing its use. In England the question is a most thorny one; and in Scotland, our close relationship with the Church of England, and the strong conflict of opinion led our Bishops to leave the question to be dealt with at another time.

The English proposals are characteristic; they would leave discretion with individual clergy; but a minority object to this, and incline towards a solution on Irish lines, while they also demand a revised version.

The Litany. All are agreed to add petitions for Missions. (Ireland is excepted, but makes other provision.) England as well as Scotland propose to add "especially those for whom our prayers are desired" to the appropriate suffrage, while Scotland adds petition for Parliament and the King's Forces and gives permission to omit the latter part of the Litany as at an ordination.

Additional Prayers and Thanksgiving. These supply an admitted need and among the suggested additions England makes the fewest; Missions and Convocations. Ireland and America add more, and Scotland most of all. How many will survive remains to be seen.

They include prayers for New Year, Rogation tide, fisheries, home and foreign missions, unity (a short form) fair weather (as an alternative) synods and councils, vacancies in bishoprics and pastoral charges, choir festivals, primary schools, universities and other places of learning, theological classes, supply of candidates for the ministry, King's forces, hospitals, workmen and employers, brethren and friends in foreign lands, travellers by sea, commemoration of faithful departed, bidding prayer, and form of request for prayers of congregation.

Holy Communion. Scotland and England follow America in raising the Transfiguration to the dignity of a red-letter day; and Scotland goes further in providing "Propers" for local saints and other occasions such as matrimony and burial.

England further recommends omission of the "heavenly witnesses" in the epistle for the first Sunday after Easter. America wisely places the "Warnings" at the end of the office, a course which England suggests should be adopted.

The Scottish use of the first part of the words of administration, is advocated as well as the permissive use of the "Summary," recitation of the Decalogue being safe-guarded.

Direct reservation for the sick is desired, the practice being already in use in Scotland.

But the great question remains:

Are you going to retain the English use or will you adopt the salient features of the Scottish Office, with its explicit Oblation and Invocation of the Holy Spirit?

Visitation and communion of the sick. The admitted fact of its general disuse points to a desire for some adaptation; but it is surely not altogether good that the solemn visitation of the sick should have so largely fallen into disuse; and it is significant that revisers have not suggested alteration in the body of the Order.

England and Scotland suggest no adaptation; America and Ireland, each in their own way, modify or omit the direction to move the sick man to a special confession of sin.

Ireland retains a form of absolution, but substitutes that from the Communion Service, and put "open his grief" in the place of "special confession of sin."

America omits the form of absolution and uses the vague phrase "shall examine whether he repent him truly of his sin," a phrase I am unable to interpret, being ignorant of the manner in which this direction is carried out in practice.

When, however, we examine the office for the visitation of prisoners, in the Irish and American books, we find that in the case of a prisoner sentenced to death he is to be exhorted to make confession of the sin for which he has been condemned; but I am unaware whether such confession is made under the seal, in accordance with the provisions of the Canons of the Church of England, or whether it is intended to be made public for the satisfaction of the community at large.

Holy Baptism. America omits as of obligation what Ireland retains (with lengthy explanation) the sign of the Cross. Ireland expressly provides that parents may be sponsors; while England suggests that these should be baptised persons, and some would have them to be those in full communion of the Church. There are minor alterations.

The Catechism. Many attempt to frame additional questions have been made chiefly relating to the Church, but as yet none have been found to stand comparison with what is in use; and although it has been strongly urged (and with reason) that the answer should be recast so as to contain the question and be complete statements of doctrine in themselves, no one ventured to touch that form of sound learning (to which all theology may be reduced) with the exception of Ireland, when they have added:

Q.—After what manner are the Body and Blood of Christ taken and received in the Lord's Supper?

A.—Only after a heavenly and spiritual manner; and the means whereby they are taken and received is faith.

I admit the need of recasting the "Desire", but all substitutes appear poor and meagre when compared with the accepted Catechism of the Church

I also admit the need of supplement; but until something emerges which would not stand condemned as a glaring piece of patchwork, I would beg you not to insert it in the body of an amended Prayer Book.

In Scotland efforts have been made to produce a satisfactory Joint Catechism, acceptable to the mass of professing Christians, and doubtless in some ways it is better than none at all.

But I should prefer to have my children taught the Presbyterian Shorter Catechism (with one omission) than this joint production. The Shorter Catechism bred men; though of a slightly different type to those who founded their idea of duty on the teaching of the Catechism of our Church.

Confirmation. The English form is manifestly undesirable for those who are adults or for those who have joined our communion from other bodies; and one glaring mistake (dealt with at length in

a small treatise by the present Bishop of Ely) requires rectification, viz: the restoration of "confess" for "confirm" in Preface and Question, an error which has tended to obscure the meaning of the Laying on of Hands.

America has a form of presentation of candidates and permits, in a lesson, the account of the apostolic laying on of hands in Samaria.

But may I be pardoned for preferring our Scottish use, which puts the question in the full Baptismal form, and not merely by way of reference to what may never have taken place? Also for our Scottish enrichment, in which the candidate is addressed by name "N. I sign thee with the sign of the Cross, and I lay my hands upon thee in the Name of the Father, and of the Son, and of the Holy Ghost. Defend, etc."

The Preface is allowed to be omitted and an Address given instead.

In many dioceses in the British Isles, Bishops have used interpolations; such as the "Veni Creator" (not always in the right place!) and Benedictus, as well as one or more addresses and hymns.

I admit the temptation; but a short form, such as a Bishop riding through his diocese, might use in the case of candidates presented at the roadside, has also its own attraction.

Nevertheless, and bearing in mind the relation of Confirmation to Baptism, the present surroundings of a solemn Laying on of Hands suggests enrichment; but it ought not to lie in the hands of individual bishops.

Holy Matrimony. That modern spirit which resents all restraint and desires matrimony to take the form of a terminable engagement, has hitherto failed to give courage to any would be reviser of the order for its solemnization, to suggest any vital alteration of its structure. All that has been proposed, is to adapt Tudor directness of utterance to the sentiment of modern times.

America, not wisely as I think, has in the opening address, omitted all reference to the causes for which matrimony is ordained; while Ireland substitutes the "ordering of households" for direct reference to the "increase of mankind," though "a remedy against sin" is retained. England and Scotland agree to retain the "causes" with the exception of "remedy against sin."

I willingly agree to needful softening of phrases; but in view of circumstances known to you all, I cannot think it well to omit reference (in less crude a form certainly) to the fact that the procreation of children is one of the causes of Matrimony.

Burial of the Dead. Revision, suggested or accomplished, centres in the Prayer of Committal; and the general trend will be best understood if I quote:

America: "For as much as it hath pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased brother . . . looking for the general resurrection at the last day, and the life of the world to come, through our Lord Jesus Christ, at

whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be changed, etc.'

Scotland follows America in opening phrases (brother here departed) retains "commit his body to the ground, etc," and goes on "looking for the general resurrection in the last day and the life of the world to come, through Our Lord Jesus Christ, who shall fashion anew the body of our humiliation that it may be conformed to the body of His glory," etc. (Cf. Lightfoot.)

England. "We commend into Thy hands of Mercy most Merciful Father, the soul of this our brother departed, and his body we commit to the earth; beseeching Thine infinite goodness to give us grace to live in Thy fear and love and to die in Thy favour; that when the judgment shall come which Thou hast committed to Thy well-beloved Son both this our brother and we may be found acceptable in Thy sight; grant this, etc."

All three variants are honest endeavors to meet existing difficulties; but none appears to me to have reached the stage of being incorporated in the Prayer Book, and again I commend the Scottish plan of including such variants in a supplementary schedule, leaving the existing Prayer Book untouched. The time is not yet.

In the rubric, Ireland accepts verdict of "felo de se." England would add "them that die in the commission of some grievous crime," to the cases when the Order is not to be used.

Ireland provides forms for certain unbaptised children. Scotland permits alternative lessons, and provides additional collects—including one for those in sorrow and a form for the benediction of a grave

Communion Service. America omits first portion. England suggests modification and its use at evening prayer.

The Psalter. The question of an adapted Psalter is so large a one, and so important that I dare do no more than make the briefest reference..

Additional Proper Psalms are undoubtedly required. America, Scotland, English and South African dioceses uses proved examples.

There is a general feeling that substitution should be found for the Psalms commonly known as "Imprecatory," though agreement is not perfect as to which these be. Scotland has tried to deal with this

Whatever may be ultimately adopted; we ought to be careful not, without urgent necessity, to interfere with the regular monthly recitation of the Psalter.

The Ordinal. America alone touches this, by providing an alternative form of words for the laying on of hands in the case of a priest; and omits in this alternative the "Accipe Spiritum Sanctum," which is, to many of us, a strange departure.

America has, however, produced the germ of an excellent idea in reprinting the Communion service in conjunction with the Ordinal;

but falls short of what is really required. Is it wrong to say that Ordination is an incident, in the celebration of Holy Communion? Whether this be so or not, everyone will admit that confusion exists at an ordination unless special books are provided with the whole service printed in the order in which it is used.

I should like to see this done; and also an order to be used when priests and deacons are ordained in the same service.

Additional Services. America and Ireland alone venture to incorporate new services; with the result that work of a period of less liturgical knowledge has been stereotyped.

Scotland, guided by Bishop Dowden and Bishop Macleane, avoided the pitfall; and no canonical forms have been put forth. Orders for the consecration of Churches, and institution of ministers have been compiled by the Episcopal College, but these require to have the sanction of the diocesan.

England leaves the compilation of such services to individual bishops; almost the only instance of the existence of the *jus liturgicum*.

If we include the Church of South Africa and various unauthorized productions of private persons, there exists a huge mass of material—of some value, great interest and useful in teaching us what to avoid as well as what to use.

I should like to invite a comparison between the two orders put forth by the Scottish College of Bishops and similar efforts made by others.

Family Prayers. America alone has dealt with forms of prayer to be used in families, and my friends the liturgiologists repudiate their inclusion in the Book of Common Prayer.

Yet is there not something to be said in their favor? You desire to adapt the Prayer Book to present needs; and in a scattered population, many of whom live far from a Church, something to help in retaining the custom of "Family Worship" ought to prove of value.

Conclusion. In conclusion, we shall do well to remember the opening words of the Preface of 1662: "It hath been the wisdom of the Church of England, ever since the compiling of her public liturgy, to keep the mean between the two extremes, of too much stiffness in refraining, and of too much easiness in admitting, any variation from it."

And also the terms of Dr. Huntington's resolution to the joint Committee of Convocation of the American Church which was asked to consider whether there was occasion for "alteration in the Book of Common Prayer in the direction of liturgical enrichment and flexibility of use."

I naturally leave it to others to deal with those adaptations which best meet the present needs of our Church in Canada.

THE MINISTRY OF HEALING.

(Section A.—Wednesday, Sept. 7th, 11.30 a.m.—1 p.m.)

Chairman—The Right Rev. William W. Perrin, M.A., D.D., Lord Bishop of Columbia, Victoria, B.C.

- Speakers: 1. Rev. Lyman Pierson Powell, B.A., author of "The Emmanuel Movement in a New England Town," Rector of St. John's, Northampton, Mass.
2. Sir Dyce Duckworth, Bart., St. Bartholomew's Hospital, London, Eng.
3. Rev. Frederick George Scott, M.A., D.C.L., Rector of St. Matthew's and Canon of Holy Trinity, Quebec, Que.
4. Rev. George H. Hanson, M.A., D.D., of the Evangelical Alliance (British organization) Duncairn Manse, Belfast, Ireland.

The Chairman first invited all present to join in singing the "Veni, Creator."

REV. LYMAN P. POWELL:

By word and touch, by faith and prayer, by other agencies beyond our understanding, Jesus "went about," as St. Peter says, "doing good, and healing."

Wherever he went "all the city was gathered together at the door. And he healed many that were sick of divers diseases." It is possible to dismiss the healing works of Jesus with the insinuation of an early sceptic that they were not unique, to aver that the differentiation of vocations and the development of modern medicine make the effort to reduplicate a few of them unnecessary, and to infer that they were nothing after all save psychical phenomena with an oriental coloring.

But to do this is to set aside the Gospels, the Acts and the Epistles, however they may be interpreted. The Gospels as a whole set toward the healing ministry of Jesus. The Acts of the Apostles abound in instances of Apostolic healing. St. Paul places healing among the functions of the ministry in a familiar passage. St. James emphasized the sacramental symbolism first suggested in the Gospel of St. Mark when he inquires: "Is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord."

Saints in all the early centuries bear witness to the validity of Christian healing. No lantern is required to find it in the Dark Ages. St. Catherine of Siena, in the fourteenth, and Martin Luther, in the sixteenth, testified that prayer can pluck a man out of the jaws of death. Christians of many folds practised healing in the centuries that followed. John Wesley asked the question still pertinent: "Why . . . do not all physicians consider how far bodily disorders are caused or influenced by the mind; and in those cases which are

utterly out of their sphere, call in the assistance of a minister?" And the Lambeth Conference of 1908 put itself on record in the words:—"All may realize and lay hold of the power of the indwelling spirit to sanctify both soul and body."

The disposition to speak lightly of the healing ministry is perhaps natural. For a generation past human thinking has been in the welter of materialism. Science has compelled a re-examination of all premises. Medicine has made more progress in the recollection of the middle-aged than in all the centuries before. The efficient doctor with his clinical thermometer and the trained nurse with her hot water bottle have filled the imagination of the sickroom, and the minister has lost much of his significance to the ill and, not infrequently, been crowded out of the sickroom.

But clinical thermometers and hot water bottles, useful as they are, have limitations. They compass the whole duty neither of man nor of woman. Man is a unity. The mind and body are one. They are bound together in a mutual dependence not to be forgotten without hurt to one or other. Both need treatment whenever one falls ill. And an eminent physician, with this fact in mind, has declared without reserve that it is not a doctor's business "to decide once for all what profession is to have charge of all those who are in any way afflicted or distressed in mind, body or estate."

The limitation of territory is still of necessity indeterminate. Doctors—not ministers—habitually for convenience sake, draw a distinction between nervous and organic ills, and ministers accept their word that mental and religious treatment has no message to the latter. The number of physicians steadily increases, however, who believe that nerves can be steadied and restored to wholesomeness by religion pure and undefiled, and Dr. S. Wier Mitchell not long ago remarked that "the physician who has never sought in such cases the aid of the clergyman has missed some valuable assistance." Either the physician must heed Dr. Mitchell's counsel or sometimes turn minister himself; and the average doctor who thinks himself too busy, however unsubstantial his practice, to go to Church each Sunday, is more likely, I fear, to multiply his pills instead of prayers when prayers alone are indicated by the sickbed.

The Church, on the other hand, has been unduly slow in claiming her rights without invading those of medicine to minister by modern methods to the sick. The English Prayer Book needs revising to this end. Its prayers for the sick not only have no message to the nervous, who need another gospel preached to them than that of resignation. The prayers would also, in many instances, do harm beyond repair in the sick room; and to suggest, as in the Communion of the sick, the thought of death is sometimes to undo all the good the minister can do by exhortation and uplift.

Because we have not made much progress in this realm, thousands with ills of mind or body have abandoned the historic faith and taken to the cults. Outside the Church they have found such help and healing, such hope and peace of mind, that they have been lost beyond all reclamation to the Church.

The Emmanuel Movement is the first serious and systematic effort in the Church to restore religious healing to its own proper place, whatever that may prove at last to be, among the functions of the ministry. Barely four years old the movement has had an unusual history. No one has been more surprised at its extraordinary growth than the courageous founders. Announcing their purpose four years ago to keep office hours to meet the nervous and the troubled, they were immediately overwhelmed with calls, scores besieged their offices, and the Church was overcrowded on Sundays and on Wednesday evenings.



REV. LYMAN P. POWELL, M.A.

In two short years their mail from all quarters of the globe grew into the unmanageable mass of hundreds of letters a week. Invitations to address churches, universities, clubs, medical societies, and to write articles for magazines and books for publishers all but swept them from their feet. From the United States and Canada, both East and West, ministers and doctors flocked to Boston to learn how to do the work, and in both theological seminaries and medical schools the Emmanuel idea found expression in lectureships and study courses.

For a while, through no fault of the founders, it looked as though the Church would be precipitate in the resumption of the healing ministry. But unfortunately criticism, profitable if frequently beside the mark, came during the third year. Christian Science, of which there was no thought at the christening of the Emmanuel Movement, contributed to the public separation of the two ideas by disavowing the Emmanuel Movement. Some doctors and scientists, no more enamoured of the Christian faith than of the Emmanuel Movement, here and there sounded the foghorn of misty misapprehension. Devout and earnest clergymen, zealous for the faith once for all delivered to the saints, warned the world against a work of which they had no first hand knowledge and which has received no fundamental criticism from a single minister who has studied it from life as well as books and idle gossip.

But criticism is at last far spent. The Emmanuel worker now goes on his way profiting in all humility by honest criticism, adapting himself to the permanent conditions growing clearer every day, revising his methods in the light of his experience, reducing machinery to smaller dimensions, and learning every month a little better how to do new things without ceasing to do the old.

Only in Boston has the machinery ever been elaborate. There alone have class and clinic developed to their utmost. In some places like Detroit the class has been conducted without the clinic. In others like Northampton, the minister has done nothing more than make use of the Emmanuel idea in his parish rounds and keep office hours to confer with those suffering from mental, moral, and nervous troubles, usually sent by a physician and never, where the trouble was manifestly nervous, treated without a doctor's diagnosis or co-operation—in most cases, both.

The method of treatment has been manifold. Nothing is done without the doctor's sanction and direction. There is no procustean bed in the Emmanuel worker's office. Yet in the main reliance has been placed on frank self-revelation, free discussion, earnest prayer, and godly counsel often passing into the preaching of a little sermon to a congregation of one at the moment of supreme suggestibility. To eliminate all disposition to mere argument and to ensure an undistracted interest, the unhappy one has frequently been taught by rhythmic breathing to let go all muscular tension, led by soothing exhortation into the inner shrine where dwells the soul serene, and been made ready for the personal incoming of the Holy Spirit who brings healing in his wings and fulfilment of Isaiah's words: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint."

No visitor to the Emmanuel worker is ever wafted on flowery beds of ease to perfect health. No one is ever given the impression that religion is a soft and easy thing. Not "Peace, perfect peace," but "Fight the good fight" is the Emmanuel hymn. To be sure, once in a great while, the walls of Jericho appear to fall at one blast of

the trumpet, so mysterious and vital is the relationship of mind and body. But usually the patient has to trudge "o'er moor and fen, o'er rock and torrent" many a weary mile to reach the promised land of peace and plenty. The task is never easy to learn how to conserve the spendthrift emotions, to re-energize the will, to seat conscience again upon a throne the petty selfishness of nervousness once obliged it to vacate, and by prayer, meditation, reading, simple human service, hard work and regular attendance on the Church's worship to learn to live the life that's hid with Christ in God and therefore, wholesome.

About results I hesitate to speak. The subjective element among the nervous is too elusive for even the neurologist to be invariably sure of his statistics. And yet beyond all fear of contradiction at the hands of those who have added to their book knowledge of the subject close range study of the work at Boston, Northampton, Detroit, or New York, it may be confidently and conservatively stated that without abandoning their minister or doctor, thousands the land over have, by the Emmanuel method, been cured, at least in the sense in which Dr. J. G. Mumford uses the term of coming into "a state of relative comfort and efficiency," of nervous indigestion, general and localized neuralgia, nervous exhaustion, depression, hypochondria, morbid fears and fancies, suicidal tendencies, alcoholism, morphinism, and kindred ailments of the mind or body.

It is not impossible to be more specific. Dr. Richard C. Cabot reported two years ago in *The Outlook* that after a careful study of the records he had become convinced that many nervous people had been helped. Somewhat later Dr. Worcester stated that of 651 cases he had treated in one year a considerable number had been cured or much improved. During the year 1908 of more than 400 who applied to me for help in Northampton, 105 received systematic treatment, and at the end of the year twenty-four per cent. appeared to be well, forty-seven per cent. greatly improved, thirteen per cent. slightly improved, five per cent. not improved, and of eleven per cent. I was unable, for one reason or another, to keep a careful record.

Now, however, two years later after careful revision, I find that fifty per cent. report themselves entirely well, twenty per cent. much improved, ten per cent. slightly better, ten per cent. wholly lapsed, and concerning ten per cent. I can not report at all.

To those who set no store by such statistics and who would dismiss them with the caustic comment that nature would have brought the same results without Emmanuel work, I, in all modesty, submit that such reasoning applies with equal force to the statistics of neurology, and that whatever else the Emmanuel treatment does or fails to do, it definitely adds to nature, the loving God of Christianity and places under the weakest and the frailest "the everlasting arms."

But I trust you have not already come to the conclusion that the Emmanuel Movement is nothing but a healing ministry. It heals in a comprehensive sense. Of the 1500 who have come to me because of

my Emmanuel work, scarcely 200 have known that they had nerves. Some 1,300 have brought me their most intimate spiritual, moral, and mental problems. Many of them have had sins to confess. Many have been caught in the toils of some domestic tragedy and the Emmanuel Movement has stayed them on their way to the divorce court. Many have been broken on the wheel of business adversity, and have needed a good friend to help them to adjust themselves to new conditions. Many—countless many—who never sought a minister before have brought their griefs and disappointments, their perplexities and discouragements, their failures and their faults which they had thought incurable before the days of suggestion reinforced by faith in God.

Save in rare instances they have not been of the hysterical and parasitic type that drag down any one who gives them sympathy to the depths of their own misery. In fact, the vast majority of those who have sought help in Northampton have been from the so-called higher walks of life—physicians, ministers, settlement workers, editors, authors, lawyers, captains of industry, university and college professors and students from almost every institution in New England and others who keep their own counsel and—as many of them have informed me—never went to Church until they learned the value of it through the Emmanuel treatment.

The final question still awaits its answer: "Who is sufficient for these things?" If the minister is to add the healing function to his many other duties, must he not despair of doing anything with even average effectiveness? Not of necessity. Hereby hangs a tale. The purpose of the Movement is not to establish in each Parish the Emmanuel work in any formal manner. Of sixty ministers who have sought my advice in regard to the organization of the Emmanuel Movement in their Parishes, I have, after careful consideration of their temperament and training, and the circumstances which surrounded them, encouraged only six. The larger and the wider purpose of the Movement is to color the mind of the Church, to develop a new sense of responsibility to the sick, to embody or to emphasize within the Church that which people have thought they could find outside the Church alone, and to create such a considerable and intelligent body of public opinion concerning the true relationship of religion and medicine as will ensure in years to come a more efficient team work between minister and doctor.

Perhaps—as many hold—it does require a special gift to do the work. I am open to conviction on this point. I recall, meanwhile, the question of St. Paul: "Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing?"

Perhaps not all. And yet pastoral ministration to the sick can be made more expert than it is. The apologetic air in the sick room should disappear. The minister can claim by right his proper place beside the sick bed. After consultation with the doctor he can approach his task with confidence. He can give suggestions which

may point, and pray with a specific purpose. But to the intelligent appreciation of the situation and to win the doctor's favor he ought to know somewhat of psychology and medicine and psychotherapy.

No minister can become an expert in all fields. He would be worse than rash to try. But since he must touch life at many points to be of service in these days to the well and sick alike, he dare not rest content in utter ignorance of any of life's greater interests. The reformer demands some knowledge of the theory and practice of civics in the minister who ventures to lift up his voice and lend a hand, as every minister should, in the reform of city, state and nation. The philanthropist expects the minister who would deal with the problems which organized charity presents, to read the simpler treatises upon the subject and to know exactly what Jane Addams and Devine are endeavoring to do. The "Amherst Programme," adopted last summer for the salvation of the rural Church about to perish in many of the villages of New England, appears to be based on the presupposition that the country clergy ought to make some study of agriculture to appreciate the underlying principles of country life.

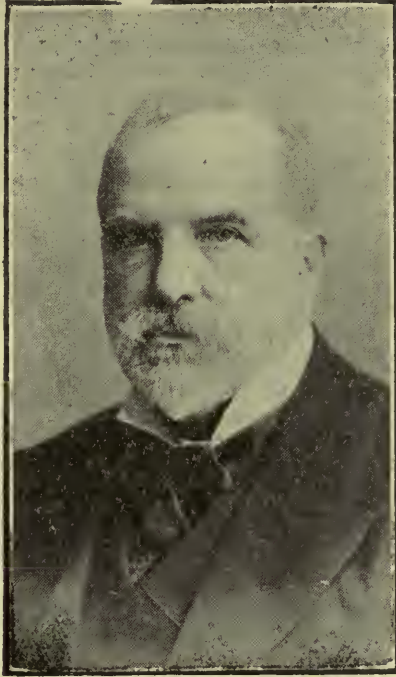
And if the average minister is to be more helpful in the sickroom, to minister with more success to the nervous who are said to make up forty per cent. of the sick people in the United States, and to co-operate with the physician without at times betraying the head and hand of the mere amateur, he will have to qualify in the only way he can. It is too late to shirk or shift his grave responsibility. To venture to do either is to miss an opportunity now ripe, and to deny that "New occasions teach new duties."

SIR DYCE DUCKWORTH, Bart., M.D., LL.D., Consulting Physician to Saint Bartholomew's Hospital, London; Vice-Provost of the Guild of St. Luke:

Within the last few years, the attention of Churchmen and others has been directed very specially to the subject of Christian healing. I believe that the primary stimulus which stirred this activity arose in the Western hemisphere, and originated in the extraordinary doctrines and influences which emanated from Boston, now known under the strange name of Christian Science.

The spread of these teachings across the ocean to the British Isles, roused attention to the fact that in the ordinary conduct of disease by medical practitioners there was little, if any, apparent attention paid to the spiritual side of human nature, or the obvious influences for good which might thus be drawn upon for the benefit of sufferers. It began to be assumed that ordinary medical and surgical practice for humanity was thus hardly better than that extended to the lower animals by veterinarian practitioners, and that it simply ministered to soulless animalism. This was, at least, a large assumption which only required to be precisely stated to be at once refuted by common knowledge. But, unfortunately, in this twentieth century we find ourselves still in face of a credulity, and a hunger for something novel and strange, almost as powerful as it was some

centuries ago, a matter, indeed, of regret for thoughtful people when reflecting on the strides made in the last fifty years in the spread of what we are pleased to call 'education,' and the splendid efforts of the Church during that period.



SIR DYCE DUCKWORTH, Bart, M.D., LL.D.

The influences I have alluded to certainly made no impression upon the medical profession in Great Britain, but they proved captivating especially to well-placed persons in society, and, strange to say, they enlisted interest amongst a certain number of the clergy. Efforts were made by some of the latter to associate themselves with the doctors in a direct and personal ministry of healing, by resuming the early Church methods of prayer, laying on of hands, and anointing with oil. We do not hear much about this movement at present, however, and I am disposed to believe that such efforts have subsided in consequence of the opinions expressed by an important section (of the Bishops) at the Pan-Anglican Congress in 1908. The leaders in the Medical Profession, certainly in England, declined to have anything to do with this movement on the part of the clergy, regarding it as undesirable, and as an interference with the proper duties of the medical profession. They also declined to be regarded as non-spiritual or irreligious ministers to the sick.

The medical profession in Great Britain has not fallen away from the Christian faith, and I believe that it will never adopt the Pagan

ideas which so sadly dominate it in France at the present day, under the grievous influences which prevail there, and indeed throughout the realm of that republic. As a body, our profession holds the Christian faith, and intends to maintain it. We are in no degree averse from the aid that can often be rightly given by ministers of religion, and we are commonly desirous of securing it in all appropriate cases. But we decline to recognize any special powers of healing which they can personally exert beyond those secured by prayer and solace which they, in common with religious laymen, are free to use on behalf of individuals. We should have no objection to the laying on of hands and of unction at the desire of any patient, and we should be unwise to raise objections in such instances, or in venturing to minimise its assuring influence. To institute any enforcement of such a practice as a part of the ministrations of healing would be neither easy, nor, indeed, void of harm, in many cases. We know of no healing of properly authenticated organic diseases which has ever occurred in response to spiritual healing alone. We believe firmly in the use of such means as have become available for us in the course of centuries, as the result of careful study of disease by able and learned men, and we regard such progressive revelation of God's laws as have come down to us, and are coming almost daily, as directs gifts of the Spirit which demands our attention. We have passed beyond the days of St. James, and have now many more remedies in these days than oil, all of which we are bound to employ with skill and attention. We have to look forward, and not too much back, if we are to make progress and secure further spiritual gifts, for such they are. Progress is the law of God for all people and all things in this world. How monstrous it would be to ignore all the benefits that have been achieved by the labors of earnest and devoted men for the relief of suffering and the cure of diseases! And let it be noted that these have come from the most unselfish efforts of able and self-effacing men, who have, in many instances, thus done little to benefit themselves, but have been maligned and hindered in their work by ignorant and sentimental persons who, however, are always ready to avail themselves of the best acquired skill and knowledge they can secure when it is needed. For all such workers and seekers after truth we, at all events, foresee in the outcome of time, a glorious recognition in the 'heavenly places.' They are not worldly men.

We know well that anything strange or novel makes a deep impression on weak minds. Anything novel in respect of religion affects especially such people as have been ill-taught in early life, or have become weak in Christian faith, and gradually indifferent to religious matters. They find salvation in anything, and so we have all the amazing varieties of cults and strange doctrines which pass for 'religion', especially in some large cities, nowhere, perhaps, more remarkably than in Boston, as I well know.

I am strongly of opinion that the 'gift of healing' mentioned by St. Paul and St. James was of a transient nature, and not designed for perpetuity in the Church. (I strongly recommend the study of an

excellent little book on this subject by Mr. T. Farmer Hall.—London, Robert Collins, 26, Paternoster Row, E.C., 1909.) The practice of it as a Christian rite appears to have been established only in the 4th century of this era. The art of medicine had already been growing for eight centuries before then, and certain methods of healing were then known and used which are employed even at the present day. Whatever degree of influence or success the healing ministry of the Church exerted in the earlier countries, it is certain that it had no retarding effect on the gradual progress of medicine which steadily spread from east to west.

With regard to unction, we may fairly believe that its early use was as much employed as a remedy, with friction, as it was enjoined as a symbolic part of ritual anointing. There was doubtless comfort and assurance in both cases to the faithful, under either process, associated with earnest prayer for recovery.

We may be quite sure that our faith is ever to be accompanied by works, and that God blesses the use of means which the same Holy Spirit has granted to succeeding generations of observing and learned men for the benefit of suffering humanity. We regard modern science as a divine relation, and feel bound to avail ourselves of it. The results of this are sufficiently obvious to all right-minded and honest men.

I may sum up my views on the Ministry of Healing by stating very concisely that I believe this work is best carried out by properly trained and qualified members of the medical profession whose business it is, and who alone are fitted to carry it out. As 'priests of the body,' we gladly welcome any inspirations and assurances that may come from appropriate ministration at the hands of any Christian minister as a reinforcement of our professional efforts, but we are not prepared to act as anointers or thaumaturgists ourselves, or to sanction any such efforts as substitutes for the practice of legitimate medicine in cases of disease. We admit that the conjoint efforts of both professions may often prove of advantage, but we decline to hand over the vital interests of the sick to persons whose training and knowledge have not fitted them to undertake them. We feel justified in this course because, as I have already declared, we have no authentic evidence whatever to prove to our satisfaction that any benefits in respect of the cure of organic maladies have accrued from a ministry of healing carried on simply by prayer and unction, without the direction of skilled medical treatment. We are the more bold in this assertion because such unskillful measures have led already to grave mischief, if not loss of life, and are apt at times to induce a spread of unrecognized and disregarded disease, which could readily be prevented by legitimate measures. And I will add that the mental temper and placid contentment which spiritual healing alone is apt to induce in many of its supporters is, within my own knowledge, very demoralizing, unwholesome, and non-Christian. I believe firmly that the best ministrations of healing at the hands of trained physicians are associated, as a rule, with a wholesome inspiration, and cer-

tainly with a deep sense of the responsibility imposed upon them, and that they fully acquiesce in the dictum of the great French surgeon of the 16th century, Ambroise Pare, who remarked, "I bandaged, God healed." Yes, man's efforts, the use of knowledge and means, together with God's blessing. Both of these are needed, and should be availed of.

I am of opinion that the clergy in this twentieth century have enough work of their own to do without undertaking any special ministry of healing as part of their duties. They will certainly find if they enter on such a practice that they are absolutely cut off from the support of legitimate medicine, and risking their characters for wisdom and common sense.

Scores of more fitting problems than a ministry of clerical healing await their solution in the work of the Church today, to which they will do well to devote their energies as 'priests of the soul.'

Happily, throughout the British Empire there is little likelihood of any conflict of opinion or less of appreciation on either side between members of the two professions, and in no part of that Empire is there less chance of difficulty arising in this matter of their association, for the true welfare of the sick, than in the great Dominion wherein this Church Congress is held. As physicians, we witness for a robust Christianity that will stand four-square to all assaults upon the Faith, and believe that such a temper is the one which alone is destined to win its way and spread the simple Gospel of Christ the world over.

Lastly, I will express the hope that I have uttered nothing in this address which may lead my audience to think that I am uplifted with professional pride, or claiming too much for legitimate medicine. We have much to chasten and humble us in our daily work, but we try to act with level heads and fair minds for the highest interests of all committed to our care. Our outlook is not narrow, and in the most catholic of all professions it never can be. We do not forget that our patients have immortal souls. If we did, our power for good would be sadly shorn of usefulness. We may never cease to recognize the human and the divine in each creature made in the image of God.

REV. CANON SCOTT, speaking on "The Unction of the Sick":

In bringing this subject before you today, let me remind you that it is one of no small importance. It is important because it belongs to that sphere of faith and practice in which the universal Church was in primitive ages in absolute accord. And it is important, too, in the bearing which it has upon the Church's mission to the body. We know the intimate relation between soul and body; we know, through the fact of the Resurrection, what the value of the body is, and we know too, that some special gifts of healing and a general power working for the health of that body were signs and accomplishments of not merely Apostleship, but even Discipleship, in the early Church. Now if it be that the Apostles, following a direct command, or even an example set by Christ, and, writing under the inspiration of the Holy Ghost, practised and recommended an Ordinance, designed to convey

a specific blessing to one in grievous sickness, whereby he might look not only for spiritual help in the trying hours of pain and weakness, but also and chiefly, if God saw fit, a restoration to health, and if it be that the early Church continued to practise the custom, testifying to its value, it cannot fail to be a matter of grave questioning whether we are not sustaining in the Anglican branch of the Church, a distinct loss by allowing a perverted following of the Apostles' precept by another branch of the Church to so warp our judgment as to lead us to deny altogether the right use of something which has inspired authority behind it. The spiritual nature of disease, and the power of the mind over the body, are more recognized now than at any time since universal belief in demonical possession passed away, and, behind the teaching of the "faith-cure" sects, (who, by the by, have, I believe, revived the unction of the sick), and behind the teaching of so-called Christian Science, with all its absurdities, there lies a truth the suppression of which, one feels, has led in these days to the punishment of the Church by an outbreak of childish and disastrous heresy. In fact, I may say, that it has been conversations with people who have either gone over to Christian Science or are favorable to it, which first brought this subject distinctly before me.

What, then, is the scriptural warrant for the Unction of the Sick, and what its history in the Christian Church?

The scriptural authority for the Unction of the Sick is limited to two passages in the New Testament. S. Mark, VI-13, and S. James, V-14.

In the former, we are told that the Apostles "anointed with oil many that were sick and healed them." In the latter, St. James says: "Is any sick among you, let him call for the elders (presbyters or priests) of the Church; and let them pray over him anointing him with oil in the name of the Lord."

"And the prayer of faith shall save the sick and the Lord shall raise him up; and if he has committed sins they shall be forgiven him."

Now, there can be no reasonable doubt that the anointing recommended in this second passage is the same as that which the Apostles used when they were sent out two by two by our Lord. The first instance of anointing was a foreshadowing of the second, just as many things in the Jewish Church were the germs of and anticipated higher spiritual ordinances under the Christian dispensation. By the time the Epistle of St. James was written, the Church was fully established and equipped, and Christian ordinances had then assumed their final form and efficacy; so that it is to the latter passage that we look for justification of the anointing of the sick, rather than to the former. The question is then, what does the passage in S. James mean? It means exactly what it says: "the prayer of faith shall save the sick, and the Lord shall raise him up." The anointing with oil, in the name of the Lord, was for the purpose of supernaturally raising the sick persons up to health. That with the bodily healing there went a spiritual blessing also to the soul of him who

looked up to God in the time of his necessity, we need not doubt, even though the forgiveness of sins mentioned does not refer to the Unction. The rite, however, though it might also impart such special grace and help as a man requires in sickness, was certainly intended to convey, if God should see fit, bodily healing. The fact that this was the view of the primitive Church, is witnessed to by the writings of the early Fathers. For example, Origen (A.D. 185-254), when speaking of the absolution which is pronounced over a man in the solemn hours of sickness, mentions incidentally that this absolution is given at the time when, according to St. James' injunction, the Unction is to be administered. Origen then evidently looked upon Unction as conveying some other blessing than the forgiveness of sins. The same may be said of St. Chrysostom (born A.D. 347), whose words prove that while the Church of his day practised Unction, the forgiveness of sins was to be attributed to the power of priestly intercession. The act of anointing, therefore, in his eyes, must have been designed to convey some other blessings.

More distinct, however, is the testimony on this point of St. Cyril, of Alexandria (A.D. 376-444), who exhorts the Christians of his day to refrain from resorting to enchanters and magicians in order to regain their health, and to have recourse instead to prayer and the anointing recommended by St. James. Innocent I., Bishop of Rome in 416 A. D., clearly did not suppose the Unction of the Sick conveyed the remission of sins, for he writes, "it is lawful not for the priests only, but for all Christians to use it for anointing in their own need and in the need of members of their household." The Venerable Bede, who died in A. D. 735, also bears witness to the fact that Unction in his time was practised in order that the sick might recover their health. The Unction in Bede's day, according to his statement, was administered not only by presbyters, but by lay people. To this conception of the Unction as a means of restoration to bodily health, all the ancient liturgies and forms of consecrating the holy oil bear witness. In fact, it was not until about the beginning of the 9th century that a change came over the mind of the Church in reference to this subject. In A. D. 850, at the Council of Pavia, the theory that Unction of the sick conveyed the remission of sins was first clearly propounded. And one can easily see that, as restoration to health did not always follow the Unction, it would be natural for the people to lay stress upon some theory of its sacramental efficacy, which at least could not be disproved by the evidence of the senses. From that date onward, there is a marked change in the mind of the Western Church towards the rite. The primitive use of the Unction as a means of restoration to health was almost entirely superseded by a faith in its efficacy to remit sins. But even this Council of Pavia, A. D. 850, mentions bodily cure, "that healthful Sacrament which James recommends, "if any man among you is sick, etc," should by a wise preaching be made known unto the people, truly a great and very desirable mystery, whereby, if it is asked faithfully, both sins are forgiven and bodily health restored." And the Capitular of Char-

lémange orders, "That all priests should ask the Bishop for the oil of the sick, and admonish the faithful sick to seek it, that they, being anointed with the same oil, may be healed by the grace of God, because the prayer of faith poured forth by the presbyters shall save the sick." The earliest form of consecration of the oil in the English language, which is given in the Pontifical of Egbert, who died in A. D. 766, is as follows: "Send, O Lord, from Heaven, thy Holy Spirit, the Paraclete, upon the fatness of the olive, which Thou hast deigned to bring forth from the green wood for the restoration of the body, that by Thy holy benediction this unguent may be to everyone who touches it for protection of mind and body, for the driving away of all pains and infirmities, and every sickness of body, with which Thou didst anoint kings, priests and martyrs; Thy perfect Chrism, O Lord, blessed by Thee, remaining in their bowels; in the name of our Lord Jesus Christ, through Whom, etc." In this prayer you perceive the oil is consecrated simply and solely for the purpose of restoring those sick, in body and mind, to physical health. At the Council of Florence, A. D. 1438, and more clearly at the Council of Trent, A.D. 1551, the modern Roman doctrine of the Sacramental nature and efficacy of Unction as a means whereby, primarily sins are remitted, and secondarily, and only in extraordinary cases, bodily healing is effected, was propounded. In the decrees of the Council of Trent, it is expressly stated that Unction should not take place except where recovery is not to be looked for. On this account, Extreme Unction has come to be regarded as the Sacrament of the dying, although the title "Extreme Unction," which came into use only about the 12th century, had regard, originally, not to the recipient's being in extremis, but to this anointing being the last, liturgically, of the unctions of the Church. So much then for the practice and teaching of the Roman Church on this subject. She has very widely departed from the teaching of St. James, as interpreted and practiced by the primitive Church. The Eastern Church, in this matter, has continued the ancient use, and it is to her we turn and not to the Roman Church, for a proof that the Unction of the Sick has continued to the present day in its primitive significance. In the Roman Church, on the one hand, Unction is administered only when a person is believed to be dying, and the words of administration used by the priest are as follows: "By this Holy Unction, and through His great mercy the Almighty God forgive thee whatever sins thou hast committed by sight," or whichever of the senses is being anointed. On the other hand, in the Greek Church the Unction is administered in cases that are serious, but not hopeless, and such sick persons as are able are expected to visit the Church, especially on Maunday Thursday, and to experience through Holy Unction both bodily and spiritual blessings. Only in extreme cases, is anointing administered in the house. The statement of the Russian Catechism is this: "Unction with oil is a mystery, in which, while the body is anointed with oil, God's grace is invoked on the sick to heal him of bodily and spiritual infirmities." And the prayer of administration in the Euchologion is, "Holy Father, Healer of souls and bodies, Who didst

send Thine only-begotten Son, Our Lord Jesus Christ, healing every disease and redeeming from death, heal this Thy servant of the sickness of soul and body which encompasses him, and quicken him through the grace of Thy Christ—for Thou art the Fountain of Healings, O Christ our God, and to Thee we send up the glory to the Father, and the Son, and the Holy Spirit."

So much for the witness of the Greek Church to the primitive conception of the rite as a means of bodily healing and for the obtaining of such blessings to the soul as may be consequent upon the soul's earnest and formal resignation of itself into the Divine Hands.

The next question is what was the attitude of the English reformers towards the Unction of the Sick. Cranmer, as the slight sketch of the history of Unction, which I have just given you, will prove, was undoubtedly right when he felt that the Roman Church, both in teaching and mode of administration, had departed from the primitive custom. So in the Prayer Book of 1549, this rubric was inserted: "If the sick person desires to be anointed, then shall the priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus: and here follows the prayer or form of administration, beautiful indeed, and breathing the true primitive and apostolic spirit with regard to the rite—"As with this visible oil thy body outwardly is anointed, so our heavenly Father, Almighty God, grant of His infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief and gladness. And vouchsafe for His great mercy (if it be His blessed will) to restore unto thee thy bodily health and strength, to serve Him; and send thee release of all thy pains, troubles and diseases, both in body and mind. And howsoever His goodness (by His divine and unsearchable Providence) shall dispose of thee; we, His unworthy ministers and servants, humbly beseech the Eternal Majesty to do with thee, according to the multitude of His innumerable mercies, and to pardon thee all thy sins and offences committed by all thy bodily senses, passions and carnal affections: We also vouchsafe mercifully to grant unto thee ghostly strength, by His Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin and death, through Christ our Lord, who by His death hath overcome the Prince of death, and with the Father and Holy Ghost evermore liveth and reigneth God, world without end." Amen.

So the matter stood in 1549, but in 1552, a second Prayer Book was put forth by Royal authority. In this book, which was a revision of the First Prayer Book, made, not by Convocation, but by a Committee of Divines with Cranmer at their head, the influence of the two foreign reformers—Bucer and Peter Martyr—who did not belong to the Church of England, can most clearly be traced. It was in this book that the office of anointing, for some reasons not stated, was omitted, while at the same time, the act of uniformity enforcing the use of the new Prayer Book expressly says that the First Book

had contained "nothing but what was agreeable to the Word of God and the primitive Church." Thus the same authority which sanctioned the omission of the Unction of the Sick, may be quoted as witnessing to the fact that the practice is "agreeable to the Word of God and the primitive Church." This testimony, taken in conjunction with the teaching of Article XXV, where it is stated that "those five commonly called Sacraments, that is to say: Confirmation, Penance, Orders, Matrimony and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, and partly are states of life allowed in the Scriptures," goes to prove that, whatever the omission of the Unction may imply, it does not imply that the Church of England has formally and doctrinally decided against it, when practised and taught after the manner of the primitive Church. In fact, the article, while condemning the erroneous views which had grown up in later ages around the Sacramental administration of the Unction, plainly declares that the rite has for its basis Scriptural authority.

Perhaps some one will say: "Why, after the subject has been dormant for over three centuries, why revive it?" I would reply because I feel we need it. I do not hold, I see no ground whatever for holding, that the healing power of the Church has left her. I appeal to any presbyter of the Church here if it is not a fact that again and again, in many ways beyond his expectation or personal deserts, he has not found his ministrations to have had a direct healing effect upon the sick. The Church is not more dead than it was, surely it is more alive, and if God has appointed a certain definite form as the mode of applying His healing power to the needs of the sick, we cannot but lose by its neglect. A simple, earnest, evangelical and primitive form of applying to those in serious illness, the Unction which St. James speaks of, with the intention which was in his mind and that of the early Church, would be of the greatest assistance to the priest in one of his most difficult ministrations. His visit to the sick man would not, then, be looked upon as a message, or at any rate, warning, of death, but as a witness to the power and goodness of God who holds us in His keeping. It would tend to put the sick man in his proper attitude towards God. The priest, instead of being a half welcome visitor to the sick room, as he sometimes is, one only barely allowed entrance by the family doctor, would then be welcomed by all as one whose mission could have no other than a calming and strengthening effect upon the person lying under God's chastisement.

The question, it seems to me, is a pressing one. We, as a branch of Christ's Catholic Church, have a mission to man's body, to man in his physical strength and health which we are not, I believe, at present discharging. Men are seeking help in Hypnotism, Mental Suggestion, Faith Cure, Christian Science. They should seek it in the Church, for she can give it to them and give it in the highest way. Quite a number of people are asking that the Church fulfil St. James' injunction. I commend the matter, therefore, to your earnest consideration.

There is nothing superstitious in the prayerful use of anointing as a sign and symbol of the conferring of God's help. When the whole British world celebrated the solemn consecration of the late King and Emperor, by the central act of anointing, there was no one who said: "This anointing is a vain, a superstitious ceremony." Rather we felt that there was about the rite the halo of something that was more than a mere edifying tradition, a power that was something more than a mere legalizing of the exercise of the sovereign office. I am confident that unless we read the Bible wrong, unless we read our Church's Commission wrong, there is a power resident in our branch of the Church Catholic, through the might of Jesus, part of whose Mystical Body she is, which we do not exercise, but which the world needs now as it needed it in primitive days, and which it will need till the end of time. I trust that when a new appendix to the Prayer Book is put forth by the authority of the Bishops it will include the prayer for the Unction of the Sick, as found in the Prayer Book of 1549, that so the Church may once more send her presbyters to bear to the bed-side of the sick who desire it the scriptural, primitive and authoritative means and symbol of God's healing and strengthening power.

REV. GEORGE H. HANSON, D.D.:

My first word today must be one of grateful acknowledgement of the hospitality extended to me in giving me a place in your already crowded programme. I accept this favor not at all as a compliment to myself personally, but purely as an act of goodwill and courtesy to the British Council of the Evangelical Alliance, under whose auspices the Ven. Archdeacon Madden and I have come to Canada to assist, as we hope, in furthering the sacred cause of Christian Union. My pleasure in accepting your gracious invitation to speak is, I confess, somewhat qualified by my feeling of inability to deal effectively with the subject assigned to me to discuss. I cannot claim the authority of an expert in psychotherapy or the treatment of sickness and infirmity through the mental life; and I find considerable difficulty in defining the exact relation of the Church of Christ to the problems raised by the new science.

I approach this subject as a learner and enquirer. I fear I cannot fully acquiesce in the position taken by Drs. Worcester and McComb, and explained in their joint publication, "Religion and Medicine." I cannot accept the distinctions drawn by the Emmanuel Church representatives between functional and organic disorders or between nervous and mental troubles on the one hand and purely physical ailments on the other hand; nor can I see how they distinguish with any certainty between the sphere of the minister and the function of the doctor in the treatment of the afflicted. The initial diagnosis by the physician needs to be constantly revised; there can be no finality in the opinion of the greatest medical authority, especially in dealing with some very obscure or complex malady. Such is the close connection of body and mind, and such the effect of emotion on the physical constitution, in the ever changing panorama of the

inner life and the constant flux of the material elements of the human organism, that it is vain even for the most skilful to draw the line with more than merely approximate exactness and say, "here the work of the doctor ends and here the services of the minister begin."

If I cannot concur wholly in the principles underlying and controlling the Boston movement, still less can I accept the philosophical absurdities and theological heresies of so-called Christian Science. The fundamental postulate on which Christian Science bases its theories, is demonstrably unsound. We are told by Christian Scientists that, as God is good, there is no room for suffering in this universe, and that, therefore, all sensation of pain is an illusion, a morbid impression, a dark shadow of mortal thought. Very good; but how could these dark shadows arise in God's creation? The "illusion" is virtually universal among men. Why was man so constituted that it is so lamentably natural for him to believe in the reality of suffering? Why did the Almighty and All-Good not so construct man's frame and so regulate his environment that these hateful dreams and nightmares would never visit him? If the goodness of God excludes all suffering, it should also exclude the conditions that make suffering inevitable. Many other objections can be urged against Eddyism, but I cannot stay to dwell on them; the one just mentioned, strikes at the root of the whole system.

Still criticism, however destructive of the fundamental principles of Christian Science does not get rid of the fact that very serious disorders, even organic diseases, have been cured by her methods of treatment. Wrong as she is in her theology and philosophy and ignorant though she is of the laws, to which she owes her success, she has cured many, and is curing many, as she has killed not a few, and will kill more.

It is for fair-minded men to see what is the truth, if any, that mingles with her errors and follies.

I look upon Christian Science and similar movements as being the crude beginnings of a new chapter in the scientific treatment of disease through the mind, and, with all their mistakes, they are not without promise of good. Men are now attacking the problem of the mental life with scientific thoroughness. Men are entering on a systematic study of the mental world, analysing emotions, governing man's inner experience. A quarter of a century ago there was not a single well-equipped laboratory in the world; now there is not a single well-equipped University without its workshop for psychological research. The results of all this painstaking enquiry are being classified, and conclusions are being reached, at least approximately safe. This scientific psychology is preparing the way for scientific psychotherapy. Last July in a conference at Kensington Town Hall, London, Dr. A. C. Schofield, the well-known specialist, speaking of the limitation of medical science and mental healing, said that the limitation of the latter had never yet been reached, for there was no limit yet known to mind.

"There could be no doubt," he went on, "that all disease was partly caused and partly cured by mind. Warts had shown themselves particularly susceptible to mental influence from some cause unknown to us. Varicose veins also might be mentioned amongst other organic diseases as having been cured in many instances by mental therapeutics only. Tumors, also, of all sorts seemed amenable to this power. In his own experience fifty cases of internal tumors had been sent into the London Hospital for operation, certified as being tumors requiring operation by skilful surgeons. Not one of them required operation, and all of them disappeared under the most simple treatment. Faith had wonderful curative powers, whether the object of faith was trustworthy or not."

The exact nexus between physiological results and the mental state or emotional sensations we cannot yet determine. But the fact that a mental experience will produce a physical disturbance or response, precisely similar to the disturbance or response caused by a purely material substance is beyond question. Whether a tear is caused by some irritant getting into the eye or by an emotional appeal to our sympathies, it is exactly the same in either case in its chemical composition. So far as we know there is no limit to the effect that may be produced on our physical organism by mental sensations and strength of will. The great problem that lies before students of psychotherapy is to trace the connection between particular emotions and particular disorders, and lay down, as the conclusion of lengthened clinical experiment and a wide induction of reliable data, specific rules for the mental treatment of disease.

Now, what has all this to do with the church of Christ? What share can the church as a church have in the new movement? Can she add materially to the sources on which medical science can draw for the cure or alleviation of human suffering? Has she anything peculiar to herself to contribute, which the world, with all its wisdom, cannot communicate. I think she has a place all her own to fill, and if she is true to her Lord and His commission she may enter on a heritage of influence vast beyond the dreams of the most sanguine believers. 1. By the truths that she proclaims. 2. By the prayer that she offers. The watchword in psychotherapy is "suggestion." What is "suggestion" in the technical sense? A "suggestion" is an idea which has a power in our mind to suppress or prevent the opposite idea or ideas. There is nothing particularly mysterious in this conception. "Suggestion" enters, in a hundred ways, into our common life. For example, the love of home and native land has so firm a hold of people of normal nature that, ordinarily, nothing can shake it. The sentiment clings to us through all life's vicissitudes and disillusionments however far we wander from the place of our birth, and however changed the outlook on life that our wider experience necessitates. The old family life may be shown to be very narrow and poverty-stricken, and the faults of our country may be set forth in a formidable array of accusation. But the sacred ties of kindred and patriotism are too strong for any

such disparagement or condemnation to affect us deeply. We continue to idealise the days of long ago and sing the praises of the dear fatherland. This ineradicable instinct of devotion to home and country is a "suggestion" that would overcome all counter suggestions. They might enter the mind, but they would enter shorn of all real power to affect the judgment and would soon perish of exhaustion.

In psychotherapy it is possible for a "suggestion" such as a strong desire and will to recover or faith in a friend or in a medicine, to gain such complete possession of mind and heart, that it renders all counter suggestions innocuous and well-nigh impossible, and may, often does, start a process of healing that eventuates in the perfect restoration of physical poise. I knew a lady, who lay for over ten years, apparently suffering from severe spinal trouble. She was attended by a capable surgeon, who occasionally "fired" her back to relieve the spasms of agony, that at times seized her. Her father died, leaving the family much reduced in circumstances. The surgeon, who had professed to be attending her for a merely nominal charge, sent in a huge claim for medical fees, against the estate. When the lady saw the bill she was annoyed and indignant. "Surgeon ——— will never attend me again," she said, and rose from her bed then and there! The affection of the spine ceased to trouble, she became perfectly well and has since married. She had been the victim of hysteria for years, but a "stronger than the strong" came into her mind in the shape of a fierce resentment or the exorbitant demands made by the medical practitioner; her determination to dispense with his attentions overcame all other ideas and released her by a sudden outbreak of her will power, from the tyranny of her long-standing delusion.

Thus very strong feeling and purpose may prove a "suggestion" potent enough to cure acute nervous disorders and the delusions and pain that accompany them.

Even grave organic disease may similarly be affected by "suggestion." He would be a bold man who, in the face of known facts, would attempt to define the limits of the efficiency of "suggestion" in the treatment of bodily affections. We have not yet seen the end of it; we have hardly seen more than the beginning of it; the best that it has yet achieved is but the first fruits of an abundant harvest yet to be reaped by patient toilers in the new world of far-stretching distances.

The Christian church has it within its power, and therefore, within its province and duty, to provide the most powerful "suggestions" that the heart and mind of man can entertain. The Gospel is the mightiest force conceivable for the awakening of the mental and moral energies, the stirring of faith and hope, the recovery of self-control, the delivery of man from all unrest and dispeace, from the wretchedness of unforsaken and unforgiven sins, from the melancholy of mistaken views of God, from the paralysing dread of death and what is after death. All that is required of us to work perfect miracles of healing

through the new spirit begotten in human hearts by the truth as it is in Jesus, is to be absolutely loyal to our Lord who has commissioned us, and proclaim His message to men unfalteringly, in full assurance of its Divine origin and authority. There is nothing that the Church needs more today than certainty and positiveness in her affirmations. I fear that we have largely lost the tone of confidence that ought to mark the speech of Christ's ambassadors. We ministers have become too much sermon-writers, testifying to what we know and have experienced, or messengers, bearing an authentic and authoritative communication of God's gracious will to men. The note of conviction, and certitude must be regained, if we are to do the world good and our Lord justice, if, indeed, the Church is to continue to exist in its present form. "For the preacher of the Gospel the first qualification is not that he be learned or eloquent, but that he believes; and whatever be the case with other men, he must believe with the marrow of his bones. If this be impossible, let him become anything he pleases, but not a teacher; and if doubt settles upon him, let him face and master it in secret, in the wilderness with God, and stand before his fellow-men with unclouded face. . . . The dynamic of one man believing with all his mind and all his heart is incalculable; it is a reservoir of life in the midst of a bloodless and worn-out society."

We must dare to preach a full Gospel, one that can cover the worst and saddest case of wickedness or despair. We must not be afraid to say to one, taken red-handed in nameless sin, "neither do we condemn thee; go and sin no more." We must count no sinners too incorrigible to be subdued, too black to be cleansed. We must make the love and compassion of God as real to the weary and woe-begone, as the love and care of a mother are real and soothing to a sick and fretful child. God must not be a God afar off, a spectral Someone in the dim background, a mere word in the dictionary or a bare idea, beautiful with sacred associations, but only an idea: He must be set forth as a present help, the personal friend of each separate soul, the God of our homes, the companion of every day. We must let Christ be seen as the living Christ and the present Christ, not a past Christ who accomplished a great work and bequeathed to all after generations the legacy of a shining example or a future Christ, who is coming one day in the clouds of Heaven; but a present Christ guiding us with His eye, holding us with His right hand, prompting us to good, restraining us from ill. A Christ, such as the apostolic church believed and rejoiced in, if accepted and realized by ourselves and urged on the acceptance of others by men who know Him and are happy in His salvation and fellowship, would make an irresistible appeal to the human heart; men would turn to Him with deepening trust and love, and find in Him veritable life from the dead. Shame upon us if we do not let this blessed Christ be seen as He is!

Such are some of the vital and vitalising certainties that it is the Church's prerogative to declare. If she addresses herself with earnestness to the work given her to do, she will become increasingly the minister of joy, patience, peace and purity to society. She will

lift the life of the community to a higher level of faith, hope and ideal. Such newness of spirit is bound to affect beneficially the bodily frame. Tranquility of heart, a conscience, pacified by God's pardon, rest of will in the Divine will, freedom from anxiety through faith in the Father, must have a calming and soothing effect on the body; the uprising of a mighty faith in God's power and pleasure to deliver the man from affliction must stimulate the *vis medicatrix naturae* to assert its power and set in motion the forces, resident in the body, that make for health. These moral and spiritual experiences will touch, as nothing else can, the secret springs of physical well being.

Let me illustrate the effect of religious faith on bodily health by a story of real life. Fifteen or sixteen years ago, when la grippe first visited our shores, one whom I knew fell a victim to its assaults. His nervous system was seriously affected; his heart became functionally—one doctor said—incurably disordered. Persistent sleeplessness aggravated his trouble. He became extremely despondent and saw everything draped in the gloom of his own melancholy. He dreaded death or a life of hopeless invalidity, and fell to wondering what would become of his wife and children if he were cut off or laid aside permanently. He often rebuked his forebodings and unrest, and reminded himself of the promises of God's Word, recalling such consolatory passages as those beginning, "Take no anxious thought for the morrow," "Be over-anxious for nothing." He believed these firmly, but he did not seem able to apply their comfort directly to himself. "One night, how well I remember it," said he, "as I lay tossing on my pillow expecting another restless night, just like a flash the words came into my mind, 'He leadeth the blind by the way that they knew not.'" It seemed to me as though it were a self-evident certainty the reality of God's loving care; I thought I saw the Father's hand stretched down to me, and, grasping it, I said: "Lead on, O Lord: I may well be content to be blind, when Thou leadest me." I was asleep in half a minute. From that hour I began steadily to improve, and before a month had passed, I had regained practically my normal condition of health and spirits.

That vision of God did more for me physically, through the inward calm that it brought me, than any medical advice or treatment that I received. The "suggestion" of God's guardianship and sympathy flooded my soul to the overwhelming of all anxiety or fear and gave the recuperative energies of the body the chance and, as it were, the courage to begin their beneficent operations."

This experience illustrates one aspect of the spiritual function of the Church of Christ in the ministry of healing. It consists, not in usurping the place of the medical practitioner, not in sharing with him in the purely naturalistic and non-religious treatment that he administers, but in the kindling of hope and courage in despairing hearts, the cleansing of soiled consciences, the fortifying of infirm wills, the raising of the whole standard of the moral and spiritual life, by the tender pleading of God's matchless love, by a fearless offer of

God's unmerited mercy, a bold unwavering assertion of Christ's inalienable rights, living presence and great salvation. Public testimony and personal dealing of this thorough and confident character will co-operate wondrously with the mysterious latent forces of soul and body, and work mightily to the promotion of the physical well-being scarcely less than to the development of the character. In such work the Church has no rival and needs no helper. If we are true to ourselves and our Lord, there is no limit to the achievements that will crown our labours in the name of Christ.

But it is not only in the truths and blessings that the Church is commissioned to communicate, but also in the prayers that she is commanded to offer for the sick and infirm that the power and opportunity lie. "Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick."

Whatever be the interpretation of the anointing with oil, whether we are to regard it simply as the seal of faith, the outward and visible symbol of joyous expectation of recovery, the sufferer being anointed with the "oil of joy," and whether he thought he were already well, or to attach some special efficacy to the unction as a sacred rite, the emphasis must be laid, not on the official anointing, but on the believing prayer; "The prayer of faith shall save the sick." Not extreme unction—anointing not to death, but to life. I plead for a revival of the confident use of intercessory prayer in the Church on behalf of specific cases of affliction and suffering. I fear we have allowed prayer to fall somewhat into the background, and are inclined to treat it more as a luxury than as a necessity and resort to it rather as a forlorn hope than a primary condition and wholly sufficient instrument of blessing; or we view it as serviceable in an easy, but not in a hard case, and do not bravely assume that God is "able to do all that we ask," "all that we ask or think," "above all that we ask or think," "abundantly above all that we ask or think," "exceeding abundantly above all that we ask or think."

We have become impregnated with the foolish idea, that, in a universe governed by immutable laws, there is little or no room for prayer. Men forget that prayer itself is a law of God, not an intruder in creation or a foreign element introduced from the outside, but a part of the Creator's plan, a divinely ordained means of obtaining blessing, and an important link in the chain of causes in the fulfilment of God's purposes. Any philosophical objections to prayer as being an interference with the operation of unvarying law would lie equally against any exercise of the human will at all and would bar out man from doing any work of any kind in the world: but as in the labours of our hands, digging, tilling, sowing, reaping, spinning, or the like, we are not traversing, but co-operating with the will of God; so in praying for blessing we are obedient servants of God and workers together with Him. The late Sir G. G. Stokes, in his Gifford lectures, arguing that it is conceivable that a change in the future of the weather might be made without any interference with the

physical laws actually in operation, declares that "a child, by lighting a bonfire, might produce an ascending current of air which in peculiar cases might suffice to initiate a movement which would go on accumulating till it caused the condition of the atmosphere to be widely different," from what it would have been had the child not gathered that little bundle of sticks and leaves and applied the match. If the flame kindled by a child's feeble hand can produce changes so vast, what may not the fire blazing on the altar of faith accomplish by the will of God?

We must throw aside all hampering objections, and, frankly and unashamedly, accept Christ's word as final. What answers we should have, if we only put His promises to the proof and dared to expect the fulfilment of His greatest and best.

We doubt the word that tells us, Ask and ye shall have your prayer; We turn our thoughts as to a task with will constrained and rare. And yet we have: these scanty prayers yield gold without alloy: O God! but he that trusts and dares must have a boundless joy!

Into that "boundless joy," of which George MacDonald speaks longingly, why should we not, greatly drawing, enter? Why should the Church not bravely unite in supplicating life and healing for those afflicted with the gravest maladies? Why should not congregations and office bearers, parishes and presbyters, gather together to plead for specific cases, counting nothing too hard for God. I do not, of course, advocate neglect of ordinary or special medical advice and treatment. I do not believe in the extravagances of faith-healing, but I declare to you I would rather be an enthusiast to the verge of fanaticism in my faith in God's power and pleasure to restore health and strength than stand for one moment side by side with those who ignore or discount the most explicit promises of the Word of God; deny or qualify the efficiency of prayer and degrade the most lofty and potent of all exercises of the soul into a merely superior kind of auto-suggestion or a decorative, but not indispensable addition to the wardrobe of the inner life.

Of course, bold and expectant though our prayers ought to be, they should be clear of all spirit of dictation, and governed by an instinct of modesty. God is not only "the Hearer of Prayer." He is our Father as well. An earthly parent only shows his wisdom and love in withholding, sometimes, what is sought by his child; we must allow our heavenly Father surely similar discretionary power. It would not be to our benefit, but to our injury to have all our petitions heard.

What a world

Were this if all our prayers were granted!
Not in famed Pandora's box were such vast ills
As lie in human hearts. Should our desires,
Voiced one by one in prayers, ascend to God
And come back as events shaped to our wish,
What chaos would result!

The ideal prayer is that of Christ: "If it be possible let this cup pass: nevertheless not my will, but Thine be done."

The believing, reverent and childlike suppliant will ask boldly, aspire much, submit wholly. Dante says: "In God's will is our peace." Gladstone, in one of his letters, commenting on this "rare gem" from the *Paradiso* says: "The final state which we are to contemplate with hope and to seek by discipline is that in which our will shall be one with the will of God; not merely shall submit to it, not merely shall follow after it, but shall live and move with it, even as the pulse of the blood in the extremities acts with the central movement of the heart."

I cannot conclude this necessarily hasty discussion of a subject of such vital importance as the ministry of healing, without suggesting three cautions that, I think, are important to bear in mind. I cannot dwell on them, but they ought to be mentioned.

First, we must beware of regarding suffering, even severe bodily affliction, as necessarily an evil. It may be great gain. The greatest protector of the body from injury is pain; it is the warning note calling attention to the part in danger. It may well be that, in the moral and spiritual realm, suffering of body sorrow or calamity may be the voice of God, summoning us to thought, restraining us from folly, instructing us in obedience and resignation. Paul's "stake in the flesh," though he prayed earnestly for its removal, continued to torture him, "lest he should be exalted above measure"; it was a preventive of spiritual pride. The congenital blindness of the man, who was sent with mud-plastered eyes to the Pool of Siloam to receive his sight, was inflicted on him in order "that the works of God should be made manifest in him;" his lifelong darkness was turned by God's providence into an opportunity for the exhibition of a specially convincing display of Christ's power and pity. Nowhere does the Bible treat physical or other affliction as an evil of necessity; it may be a real benefit, a rebuke to sin, a test of sincerity, a training in patience, or the vehicle of some similar blessing. *Ta pathemata mathemata!* the ancient Greek proverb finds its most signal vindication in the Word of God.

Secondly, we must not argue that, because the disciples of the first days were given power to heal the sick, the Church still possesses and may exercise this gift. Any miracles that were wrought at that stage of the Church's history, were only "signs" graciously given to confirm the faith of Christ's followers at the crisis of their need and in face of a hostile or indifferent world. And such miraculous power was only occasionally and very sparingly exercised, and, as far as we know, ceased after a time as entirely as the gift of tongues or of prophecy. "Love never faileth; but whether there be prophecies they shall fail: whether there be tongues they shall cease." The gift of healing was never intended to take the place of ordinary medical attendance or render the patient ministries of the sick chamber needless.

Our Lord fed the famishing multitudes with a few loaves; that was done as a "sign" that they might believe. But he did not thereby introduce and commit to the custody of His Church a permanent method of dispensing with the ordinary operations of nature, nor

did He free the saints of the Church any more than men of the world from the necessity of tilling, sowing, or reaping.

In the third place, we must keep first things first, and avoid placing the emphasis on health rather than on holiness, on physique rather than on character.

If we give our chief attention to the curing of physical ills, and if any success attends our efforts, we shall find men of quite unspiritual temper crowding our churches and attaching themselves to our membership. The natural man would rather be made well than made good; and ministers may be tempted to court popularity by preaching the new psychotherapy in the name of religion to the neglect of the weightier matters of the law. In Christian Science healing the sick and reforming the sinner are one and the same thing; therein lies its extraordinary fascination for the average mortal, who, however little his sympathy with the moral demands and spiritual hopes of the Gospel, is keenly appreciative of the relief, promised by Mrs. Eddy, from bodily pain and weakness. The Church of Christ must not fall into that snare of the devil or forget that her supreme mission is, not to heal sufferers, but to save sinners.

Once, in our Lord's time, four men struggled to the roof of a house, carrying the mattress on which their paralysed friend was lying. Lowering their burden through a hole in the tiles into the space that respect had drawn between Christ and the audience that crowded every avenue of approach, they sought the great Healer's aid. What was the Lord's first word to the afflicted mortal before Him? "My son, be of good cheer, thy sins are forgiven thee."

The gift of pardon was the chief bestowment, and the healing of the body only came after that supreme grace, as the visible sign of the reality of the invisible mercy. "But that ye may know that the Son of Man hath power on earth to forgive sins. He saith unto the sick of the palsy: Rise, take up thy bed and walk."

Such is the Divine order of importance. First, and a long way first, our ministry must be one of Reconciliation, Regeneration and Salvation from sin. Behind all that needs changing, there's the man himself that needs changing; and whatever we say or do to him, we must speak first and deepest to his conscience and heart. It is not relief from suffering, but release from the guilt and love of sin that is the essential requirement; bodily ease and a comfortable life are not indispensable; they may sometimes be a peril; but peace of conscience and purity of heart are God's inexorable demand and Christ's divinest gift to men. "Man can do without Happiness and instead thereof find Blessedness," says Carlyle. "This is the Everlasting Yea, wherein all contradiction is solved; wherein whose walks and works it is well with him."

Carlyle gets at the heart of the truth in that sentence; or as Dora Greenwell puts the matter even more incisively: "We do not want the miracles saints have worked, but the miracle by which saints are made."

THE CHAIRMAN brought the meeting to a close by saying that the Emmanuel movement in no case was hostile to the doctor. It had nothing in common with cults that would forbid the use of medicine. What we want is the heartiest co-operation between the two professions so as to secure the good of the body and of the soul of the patients.

Devotional Service.

(St. Paul's Church—Wednesday, Sept. 7th, 3 p.m.)

THE CALL TO BIBLE STUDY.

Rev. Thomas R. O'Meara, LL.D., Principal of Wycliff College; Hon. Canon of St. Alban's, Toronto, Ont.

THE CALL TO PRAYER.

The Right Rev. J. Taylor Smith, D.D., C.V.O., Chaplain-General of the British Forces, War Office, London, Eng.

THE CALL TO SERVICE.

The Rev. Charles Henry Robinson, M.A., D.D., Author of "Studies in the Character of Christ," and other works; Hon. Canon of SS. Peter and Wilfred, Ripon; Editorial Secretary, Society for Propagation of the Gospel in Foreign Parts, London, Eng.

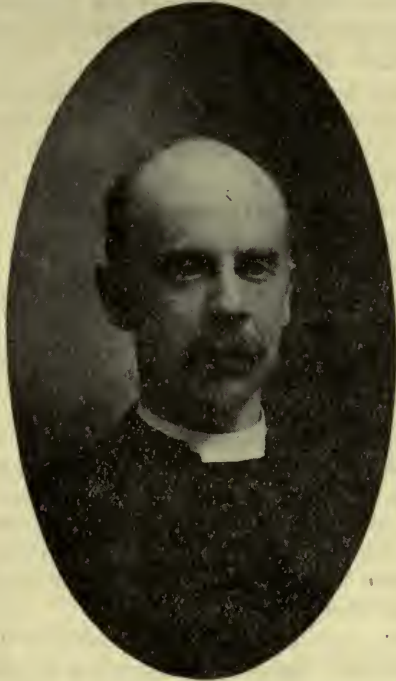
THE CALL TO BIBLE STUDY.

REV. PRINCIPAL O'MEARA:

There never has been a time in the history of the Christian Church when we have had such an elaborate equipment, such complete organization, and such vast sums of money at our disposal, as at present. We cannot help asking, however, the question: Is there a corresponding manifestation of power. With all this, can the Church of Jesus Christ today, with St. Peter and St. Paul of old, say to the impotent and lost, "Arise up and walk." It is well that the last gathering of this great Congress should be given to the consideration of the dynamic forces necessary to real progress and lasting result.

I am asked to speak this evening upon "Bible Study." The subject before us is not the books about the Bible that should be read, nor a consideration of the latest theory of inspiration, but the wonderful Book itself in which is portrayed with such marvel from cover to cover the beautiful face and character of Jesus Christ. I am to urge upon you the importance of not merely hearing the Bible read, or even of reading it yourselves, but the pressing need throughout the Church of an habitual and systematic study of its blessed pages. The Psalmist tells us that the word is a "lantern," the Prophet that it is a "hammer," and the Apostle to the Gentiles that it is a "sword." Each of these must be understood in order to be of service. So it is with the word of the Living God.

There could be no more potent remedy with which to meet the unrest of the day than that we should have a great revival of the intelligent study of the word of God. Let all of us cease arguing about the Bible and apologizing for the Book and begin as never before to use it in active services and it will itself become our most eloquent and convincing Apologetic.



REV. PRINCIPAL O'MEARA

There is a pressing need for the intelligent study of the Bible to-day. This is drawn from the character of the Book as a revelation of the Will of God Himself. There is very gross ignorance of many of the most outstanding Truths of Holy Scripture. This is apparent in all classes from the children in our common Schools, even up to those who should be leaders in religious knowledge, such as Missionary Candidates, and even those who are preparing themselves for the Christian Ministry. There is also a sad neglect in the hurry of these days of the intelligent devotional study of the Bible. A deadly familiarity with the general outline and phraseology leads very many to come to the unfounded conclusion that they are quite familiar with its contents and teaching. Consequent upon this ignorance and neglect there is a terrible loss of power apparent in the Christian Church. The number of workers is, perhaps, larger than ever before, but what is the united progress and result as compared to what it might be if there was a real devotion among the rank and file of our Church membership to the study of the word of God.

Many think that the day of the Bible as "The Word of God" is past. One is reminded of the answer of the late Mr. Spurgeon to a timid enquirer, who asked him what means he would recommend for the defence of the Bible. "Let the lion loose from his cage, and he will defend himself."

The thoughtful Christian man asks, however, a pressing and important question, How am I to study the Bible so as to obtain an intelligent knowledge of its teaching? To this enquiry there may be given a threefold answer:

(1). Let there be a great resolve to put first things first in our lives and at all costs to determine that the Bible shall be intelligently studied by each.

(2). Let there be a fixed time in each parish and individual life for the personal and devotional study of the Bible.

(3). Let each clergyman resolve that expository preaching shall have a definite place in his pulpit ministry.

(4). Let each decide on a definite plan. Bishop Moule has said that the study of the Bible is of a two-fold character. It consists of plough-husbandry and the use of the spade. There must be the reading of long portions of the Bible if there is to be an intelligent knowledge of the whole. An average reader devoting 10 minutes a day will read the Bible through in a year. To this must be added the study of the Bible by books, topics, biographies of Bible characters and its doctrines. The Bible should also be studied as a textbook on Home and Foreign Missions. Whatever the time and plan we adopt, Bible Study must occupy a foremost place in the Spiritual Life of the Church if it is to hold its own in these days of golden opportunity, and solemn responsibility.

In conclusion, may I urge the consideration of four secrets of success in Bible study. Let it be laid down as axiomatic that all may really know their Bibles, if they are willing to pay the price of such knowledge.

(1). There must be prayer. If we are to understand the Book we must be in communion with the Author.

(2). We must honor the Holy Spirit through whose marvellous Ministry the word of God was given to men. When we are discouraged and when we meet with difficulties let us definitely ask for the presence and guidance of the Holy Spirit Himself.

(3). We must be willing to spend time and take trouble if we are to secure real results. The wife of a great leader in Bible study in England today told a young Divinity student who enquired as to the secret of his success, that it lay in the fact that he spent every morning, from six to eight o'clock, in the devotional study of the Bible.

(4). If we are to grow in knowledge of the Bible and the Bible is to increase in its power over our lives, we must give willing and immediate obedience to what we are taught through its blessed pages. The Holy Spirit is very sensitive to our neglect of Him. It is possible to "grieve" the Holy Spirit by refusing obedience to what he teaches.

The results of Bible study are absolutely pledged. We reap them in this life in a deeper experience, a stronger service, and a fuller vision of God. We shall continue to enjoy them in the great Hereafter. A young man, known personally to me was dying. Upon observing his constant devotion to the study of his Bible I asked why he gave so much time and trouble to Bible study when he hoped so soon to be in the presence of the King. With a bright and happy face he looked up and said: "When I meet my Lord in the Glory Land I do not want to be ignorant of what he has taught me in His Holy Word."

THE CALL TO PRAYER.

RIGHT REV. J. TAYLOR SMITH, D.D., Chaplain-General of the British forces:

He took as a text St. John 14, verse 14: "If ye shall ask anything in My name I will do it."

This text led him into the glorious light of the God. In the heart of man there is a cry—in the heart of God supply. No one could know better than he the truth that God answers prayer. God had answered his own prayer for light. O that we might be united in prayer. "When two or three are gathered together in My name," Christ says. There are always three in a prayer meeting if there is a fellow Christian with yourself. Many a new born soul goes back because we do not teach it to maintain close conversation with God. Who has not felt the need of prayer! Hear the disciples asking the Master—"Teach us to pray," and the marvellous Lord's Prayer was given. Our Father—not My Father—who art in Heaven. Our minds must go heavenwards before we can say a word for ourselves and after first things have been put first—the petition to give and forgive—food and forgiveness—all that are needed by man.

It is by the hand of faith, by the hand of trust that we take our position and possession from God. He requires something from us also. We are to give ourselves—by faith. The consecration of self and substance and of self and service is illustrated in the good Samaritan who gave his purse and person and made provision for the future of the sick man. A cup of cold water is a small thing to us, but in the Eastern country—how different. The water must be cold—not the warm water in the skin on your beast's back. You must go back for the pure cold water to give to the weary traveller you find half dead.

THE CALL TO SERVICE.

REV. CANON C. H. ROBINSON:

He limited the word "service" to the public worship of the Church—Divine service.

The Congress and the celebration commemorated the holding of the first service in this country.

Many say they can do as well by staying at home and praying as by going to church. Many Canadians feels more inconvenience in at-

tending their church than the ancient Jew. The Jew was glad when they said to him—"Let us go into the house of the Lord." The tribes go thither to testify to Israel. The Psalmist says the answer to our question, "Why go to Church," is that it is a testimony—a confessing of Christ before men. It would be a poor soldier who would not want to be known as a soldier or on what side he fought.

If the cross on our brow were visible, many of us would wear our hats low.

By coming out we show that we desire to serve God.

Another answer to the question—Why go to Church—is again given by the Psalmist: To give thanks unto the Lord.

Few know why people go to church. How many different reasons might be given. People go away from church disappointed when they have come with some selfish motive. It would be wonderful if they were not disappointed.

We are invited to come to great services of praise and thanksgiving. The communion service is the service of thanksgiving—the Eucharist. The music may be poor, the sermon may be dull, but we did not go to service for hearing music or a sermon, but to render praise. The more we know the true character of the service, the more will music and sermon become unnecessary.

We come to join with others in offering praise to God, not only to get something for ourselves.

The communion with God which is to follow upon our worship, is fostered by our liturgical forms.

Finally the worship of God on earth prepares us for the worship of heaven. Some say all will go to heaven at the last—but never think that some would not be happy in Heaven. If man avoids God's presence here, He will not wish it in Heaven. If we take no pains to worship God here, we shall find that it is no arbitrary ruling on God's part that keeps us out of Heaven.

If we have voluntarily chosen to love darkness rather than light here, shall we not prefer it hereafter? Let us see to it that we are prepared for our service hereafter.

During the offertory the hymn "Take my life and let it be consecrated Lord to Thee," was sung, after which Bishop Taylor Smith pronounced the benediction.

Devotional Service.

(All Saints' Cathedral—Wednesday, -Sept. 7, 8 p.m.)

THE CALL TO BIBLE STUDY.

The Rev. J. Paterson Smyth, M.A., B.D., LL.D., D. Litt., Author of "How God Inspired the Bible," and other works; Rector of St. George's, Montreal, Que.

THE CALL TO PRAYER.

The Right Rev. Charles H. Brent, M.A., D.D., Author of "With God in Prayer," and other works; Bishop of the Philippine Islands, Manila.

THE CALL TO SERVICE.

The Right Rev. The Right Hon. Arthur Foley Winnington-Ingram, M.A., D.D., LL.D., Author of "The Gospel in Action," and other works; Lord Bishop of London, London, Eng.

THE CALL TO BIBLE STUDY.**REV. J. PATERSON SMYTH, D.D.:**

The order of the subjects to be discussed to-night is the correct one. The Bible was the Book of the Church, revealing by the work of God's inspired servants during long ages, His will. All our theories, all our systems, of life and conduct, all our philosophies had their foundations in that Book. From other quests we turned to that Book and its manifold message. The Bible is God's great gift to man, and Bible study the highest of all study, since the Bible is given to us to make us good, and to be good is the highest aim of many.

There is a special need for it today, seeing that owing to the condition of popular education throughout the Dominion the Bible is not read in schools to any extent. The Bible has been almost banished from the schools. God prosper you, my brethren from England, in the great fight you are making to keep the Bible in your schools. The nations are coming to our light, and we should have the light to give them. The Bishop of London has brought a message of hope and cheer to our Congress from England, and I hope he will carry a message of hope from us to England.

We send back by you, my Lord Bishop of London, the message to the Motherland to take warning from America and keep up this fight in the cause of religion.

In Australia the people have recently, by a great referendum vote, asked that the Bible be restored to the schools. In Canada I hope everyone will pray for the Bible to be restored to the schools everywhere. I have just finished a trip through Canada and this very day I have read of God's Dominion stretching from sea to sea. Can we have a better hope than that in God's good time this Dominion of ours would be a Dominion of God from sea to sea?

Don't let the Bible be banished from our schools. No race has a greater heritage than we—let us pray that we be worthy of it.

Recognize the call to Bible study in your homes and families, for at present your children have very little opportunity for Bible study in the schools. Get your children into the habit of reading their Bibles; habit is everything to a child.

And my brethren of the clergy, let me humbly suggest to you that we are not doing our best to make our people read the Bible.

I would suggest to my brethren of the clergy more frequent suggestions to your laity about how to read the Bible. The laity read more books about the Bible than the Book itself.

On occasions whole congregations in my parish are turned into Bible classes. Recent periodical literature about the Bible has affected the whole matter of Bible reading. We are passing through a critical stage. Recent investigations of the Holy Scriptures have been commonly supposed to be irreverent speculations, whereas they are the labors of the most patient and earnest scholars, and make the Bible of vastly greater value and interest to everyone.

Higher criticism has come out into the open and is troubling many. They are reading periodicals and tracts which are vaguely disquieting. My brethren, this trouble is real. There are more children afraid of the bogie up the stairs than some of us know. It would be well sometimes to drag it out into the light and show them how foolish are their fears.

It is a free open field of inquiry. We cannot keep any one out of it if we would, nor would we if we could.

Tell them that the New Testament stands far more firmly today than it did thirty years ago.

Many before me can remember the agitation which affected earnest Christians some twenty years ago or more when evolution was supposed to have affected the value of Scripture.

What terror shook the world when evolution came out into the open. Now it has become a most valuable component of Christian thought. In point of fact evolution is the principle of all progress in knowledge. A knowledge of its working makes the Bible more valuable than ever. Teach the people to have faith in God and that the Bible is a great divinely appointed guide for the world.

Whatever in higher criticism is not of God will come to nought, but much of it is of God.

The Old Testament will not stand just in the same fashion as it did before, when the searching is over, but, may be no less divine but more human guide, companion, comforter. O brethren, trust God and study your Bible.

THE CALL TO PRAYER.

REV. CHARLES H. BRENT, Bishop of the Philippines:

There is a word more comprehensive, suggestive, appealing than the word prayer, and it is worship.

Were I to speak of worship in its most splendid proportions I would not think of something formal, but of something as much a part of life as breathing is. If there is anyone before me, unfortunate enough to have given up active faith, I hope I have some message to enable them to reach again toward God. Faith is not a formal thing, not a part here and there, not divided, but something which represents the whole personality reaching out for the Maker of all.

I should not like to seem to contradict anything said by the preceding speaker, but the end of Bible reading is not goodness, but the knowledge of the most high.

Think, my brothers, what is the relation between God and man—that of father and child. How dare we be mercenary when we think of our relation with our heavenly Father.

There are two kinds of goodness—the self conscious and the conscious kind. Puritanism did a magnificent work for Christianity and a great work for the world, in showing that righteousness should not be dissociated from piety, but it erred in putting righteousness before piety. It inverted the proper order.

Bible study and prayer are closely bound together, but the Bible does not prove God's existence. The most momentous fact in existence is not proved by the most important books. Put the Bible in every school and have it used regularly there and there will still be irreligious people unless the teaching of the Bible were verified in life.

The basis of science is hypothesis. You can't see the atom. It is an hypothesis and is apprehended by an inner power.

So is it with the hypotheses of religion.

Prayer requires two things—time and effort, and I will ask you sons of God are you giving those two things to prayer.

I wish to call your attention to two things brought out in the Bible—God's personality and the fact that it is a loving personality.

No man is so lonely as he who is without the consciousness of God. Given the consciousness of God's existence and character (the result of worship) and a man really grows up in the knowledge of and consciousness of God..

THE CALL TO SERVICE.

RIGHT REV. THE LORD BISHOP OF LONDON:

Dear people, whom I have learned to love and trust, I for one feel as if I would like to take home and think over and pray over what I have heard, but as the last voice at this Congress I dare not fail to deliver the message with which I have been entrusted.

When the prodigal son returned to his father's house what did he receive? The father's kiss—yes; the robe, the ring, a feast; but this was not all. He received shoes for service. The first four to indicate the father's loving welcome, the shoes to show that the father expected service. Without shoes for service there can be no genuine Christian life.

What is the last message of the Congress?

Take the shoes brought to you by the Holy Ghost and go forth to serve.

Why should we serve?

This is my commandment—as I have washed your feet, ye ought also to wash one another's feet.

I disgrace my Master if I do not serve—because, O God, there is such awful need for service.

We will not be followers of Him who came Himself as one who served. Service and its value are to be learned in studying the condition of those less fortunate than ourselves, the thousands in larger cities without homes or even shelter. Men come to me for reasons for the call to service, which they suppose to be subjective; I urge them to note the objective call, the call which comes from outside.

When we see all around us such suffering, such pain, innocence trodden down, that, O brethren, is the call to service. Such a call was the call in South Africa—an objective call which caused thousands in England to throw down the pen or whatever represented their calling as an occupation, and respond to the objective call to serve the country.

No fallacy is more persistent than to suppose that the clergy are holier or more saintly men than the laity. One only is our common Master, and all are brethren.

How shall we serve? Organizations of the Church through which service may be rendered exist, but I urge service to the individual.

There is some one in the world who will never be served except by you. O, brethren, it's trying work, terrible work sometimes, to win back a soul, but let us remember "having loved His own, He loved them unto the end."

Service is difficult, even impossible, without proper preparation. Preparation comes from a ready answer to the two calls of the Church just discussed—Prayer and Bible study. The perfect service is rendered by Him who said not "I have gained some," but "Of those whom thou gavest Me have I lost none."

There are many present who have never done anything for the Church, but the potentialities of your lives are untold. St. Peter was commanded when he was aroused by God's messenger to gird himself and put on his sandals. Prepare for a service which may be of untold value for your own life and for others in the plan of God.

If I did not believe in the Holy Ghost, who will bind down my selfish nature, I could not serve.

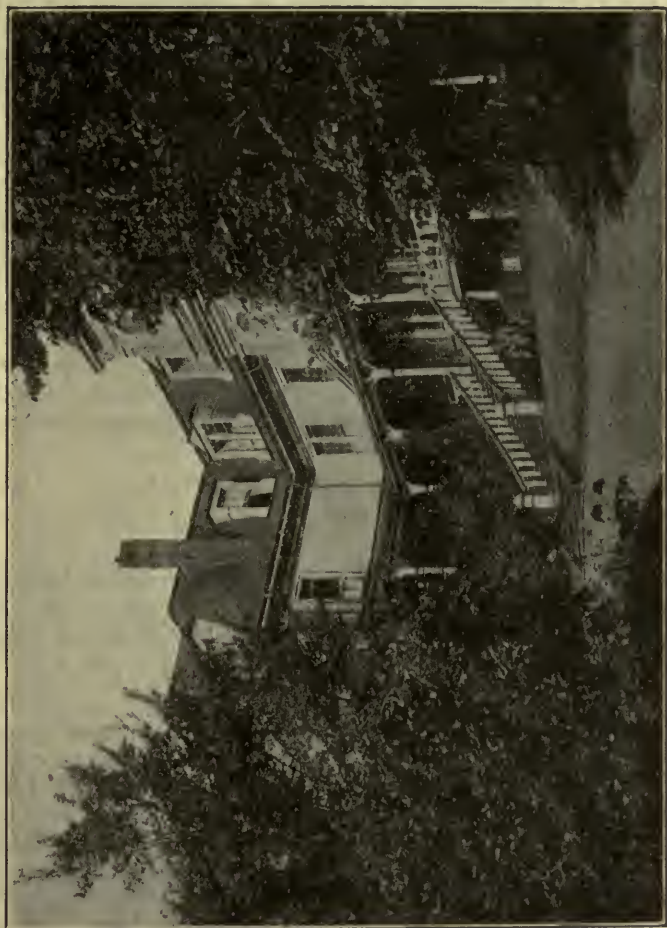
The resources of the Holy Ghost are unfathomed. God grant that he will give it to you—as the angel of old said to Peter:

"Gird thyself—put on thy shoes, cast thy garment about thee, and go forward in your Lord's service."

Thursday, September 21st.

Windsor, N. S.

On arrival of the special train at Windsor the visitors were taken for a drive about Windsor and vicinity, visiting old Fort Edward; the old home of Judge T. C. Haliburton, author of "Sam Slick"; the Payzant Memorial Hospital; the Collegiate School and other points of interest.



'EDGEHILL', Church School for Girls

1 P.M.—LUNCHEON at "Edgehill," Church School for Girls.

At Edgehill the visitors were received by Miss Gena Smith, the lady Principal. The luncheon was provided by the ladies of Christ Church, Windsor. Edgehill students and other ladies of Windsor assisted in serving the luncheon.

THE CHAIRMAN: At 1.45 p.m. The Bishop of Nova Scotia rose in his place and called for speeches from a few representative speakers. He said he was in the position of one making ready the way for those to follow. He could not call on the other speakers without first thanking the ladies of Windsor for their great kindness. They had excelled all past efforts. He spoke of the generosity of the Presbyterian Ladies' College at Halifax in placing it at the disposal of the Congress for the entertainment of the clergy.

The Halifax Ladies' College had got an entirely new set of pupils in the persons of ecclesiastics instead of ladies. Edgehill was undergoing the same experience and having the most notable Bishops of the Anglican Church within its walls. His Lordship referred to the fact that the complete arrangements for entertainment had been made entirely by Windsor people, which accounted for their completeness.

RIGHT REV. W. W. PERRIN, D.D., Lord Bishop of Columbia:

His Lordship spoke of the magnitude of the westernmost Province of the Dominion. A Province in which Germany could be set down with room for Kaiser Wilhelm to walk around. British Columbia had sent four representatives to the Congress. Still there is a sense of isolation. There exists a cordial relation between churchmen of Eastern and Western Canada, but the British Columbia churchmen want the Anglican Synod to meet there to overcome this sense in some degree. He regretted that the General Synod could not go to the far West, when the General Conference of the Methodist Church could do so.

The Synod is to go to London, Ont., however.

(A voice—"That is not our fault.")

"No." "it is your misfortune."

Halifax and Victoria are alike in one respect; neither city is in a hurry. Halifax woke up to build a cathedral and did so. He hoped that Victoria would soon do likewise and that a Cathedral will stand on the Pacific. The time was coming when they would begin the erection of a Synod at Victoria.

REV. DR. W. H. VAN ALLEN, of Boston, Mass., was the next speaker. He said Halifax and Nova Scotia hospitality had been tested by him and not found wanting. It had been an inspiration to him to see the Canadian Church at play and at work, and to see what unity really means. America had borrowed from Canada a distinguished churchman for the bishopric of the Philippines. We feel more than ever that there is a deeper union than politics. The unity of the Church is greater and we meet as members of one family. Nothing can separate us so long as we are faithful to the alma mater of the English speaking races—the English Catholic Church.

The chairman, after paying a high tribute to the success and the good work of Edgehill, called upon Right Rev. Dr. Courtney, one of the prime movers in the establishment of Edgehill, to speak:



REV. DR. W. H. VANALLAN

RIGHT REV. FREDERICK COURTNEY, D.D.:

His Lordship asked that halting words be excused on account of his mixed emotions on being back again in Nova Scotia. It was like emptying a Church—the more within it the longer it takes for those within to get out.

I wish you to take into your thoughts what such a return of mine means to me. It has been enormously pleasing to me to see, my dear brother, what great work you have done in Nova Scotia. You have done what I could not have done. May God grant that you may be able to continue the noble work. The speaker wished that it were possible for the visitors to see the students of the college, Collegiate school and Edgehill at work, when the value of the work done at Windsor would be more fully realized.

THE CHAIRMAN:

In closing the Chairman expressed the gratitude of the diocese to the Lord Bishops of London and Glasgow, and Bishop Taylor-Smith, Bishop Brent and Archbishop Matheson and other distinguished prelates for their presence. He referred to the great tie of friendship between himself and his former classmate, Bishop Brent, who had gone far afield.

The Bishop then read the following telegram:

Balmoral Castle, September 8th.

The Right Rev. the Lord Bishop of Nova Scotia:

I have received with much satisfaction the telegram which you sent me on behalf of the Church of England in Canada, holding Congress in Halifax, and I thank you most warmly for the assurances of loyalty to my throne to which it gives expression.

GEORGE R. I.

This was greeted by the National Anthem enthusiastically sung.

230 P.M.—CONVOCATION, CONVOCATION HALL, UNIVERSITY OF KING'S COLLEGE.

REV. T. W. POWELL, M.A., President of the University:

We wish to welcome everybody to the college. In conferring the degrees we have considered the weal of the Empire and the Church. The men and women have not been selected haphazard, but have been chosen on account of their connection with some great truth. The greatest hospitality we can offer is to welcome to our walls all who seek the truth. Truth in itself is the inheritance of the whole race and an institution of learning should welcome all seekers after truth. We are glad to welcome great seekers of the truth from all lands. The endeavor of every university should be to know the truth and to make it known. We have disseminators of truth from all parts of the world.

He referred to the Bishop of London as a particular exponent of truth. The Bishop of Glasgow, representing Scotland, was chosen as a representative of old Scotland. New Scotland honored an exponent of truth from old Scotland.

The Bishop of Massachusetts, the Bishop of Washington, the Bishop of the Philippines, has been chosen for similar reasons. The latter was a son of the rectory, and it gave particular pleasure to confer this degree.

The Archbishop of Rupert's Land, the Archbishop of Ottawa, the Bishop of Columbia were the Canadians to be honored.

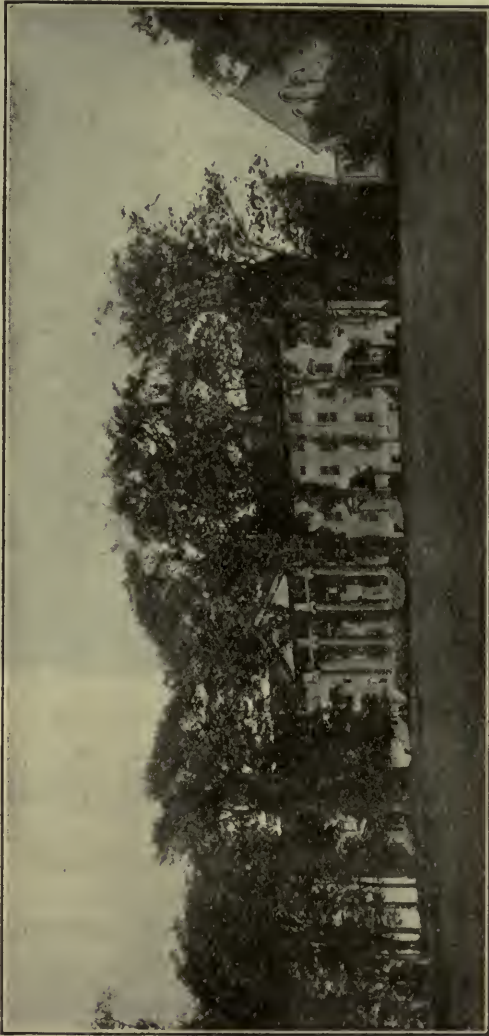
The Headmaster of Eton, Rev. the Hon. Edward Lyttleton, Hon. Judge McDonald, Hubert Carleton, and Mrs. Willoughby Cummings, were others to receive degrees. The latter was honored as a fitting representative of her sex. It was the first D. C. L. degree conferred by King's on a woman.

The President said the degrees were not conferred simply for the pleasure of conferring them.

Those receiving degrees are representative of great interest, and of great efforts. He hoped that the persons honored would take an interest in the institution which honored them.

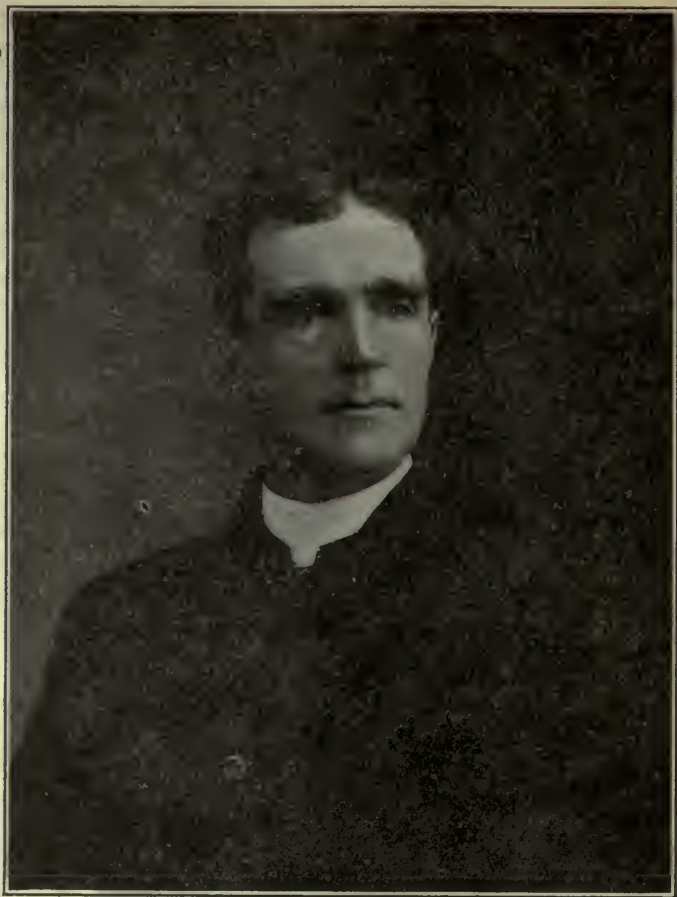
The university had a high ideal. Four words, said he, are emblazoned as the principles of the college, "Deo, Legi, Regi, Gregi"—for God, Law, King and Race. They are worthy principles.

The distinguished men from across the water could not only serve the university, but could serve the Empire and Canada by sending the young men of England to the university, where they would be moulded into good men and true, rubbing off their English and Scotch corners—(laughter)—and then mingle in the work of the Church and the State in this new land. They would get a training fitting them for their life in the Dominion.



KING'S COLLEGE, Windsor, N. S.

President Powell, as Vice Chancellor of the University, then formally opened the convention in Latin, and the candidates were presented by the University Orator, Rev. R. J. Bambrick, in the following order:



REV. R. J. BAMBRICK, University Orator

For the degree of D. D.:

The Most Rev. S. P. Matheson, Archbishop of Rupert's Land and Primate of all Canada.

The Most Rev. Charles Hamilton, Archbishop of Ottawa, and Metropolitan of Canada.

The Right Rev. A. F. Winnington-Ingram, Lord Bishop of London.

The Right Rev. William Lawrence, Bishop of Massachusetts.

The Right Rev. Alfred Harding, the Bishop of Washington.

Right Rev. Charles H. Brent, Missionary Bishop in the Philippines.

Right Rev. Bishop J. Taylor-Smith, Chaplain-General of His Majesty's forces.

For the degree of D. C. L.:

Right Rev. Archibald Ean Campbell, Bishop of Glasgow and Galloway.

Right Rev. W. W. Perrin, Bishop of Columbia.

His Honor Judge H. S. McDonald, of Brockville, Ont.

Rev. the Hon. Edward Lyttelton, Headmaster of Eton College Eton, Eng.

Hubert Carleton, Boston, Secretary of the Brotherhood of St. Andrew.

Mrs. Willoughby Cumming editor of "The Letter Leaflet" and Secretary of the National Council of Women.

PRIMATE OF ALL CANADA.

Salutamus, Domine pro Cancellarie, Archiepiscopum illustrem, virum mente, scientia, multis virtutibus, gradu dignitatis, et omnibus probitatis notis, insignem. Inter Scotos, qui in Canada terram incultam ad culturam redigunt, amore litterarum mentes hominum imbuunt, religionem Christianam, ut in Ecclesia Anglicana fovetur, verbis et exemplo praedicant; Doctor Matheson non solum est primarius, sed etiam inter co-episcopos prae mus. Precepta scholarum doctissimus diligentissimusque in regione quae "Rupert's Land" nuncupatur, salutem et institutionem incolarum incredibili labore ambiebat. Nemo tali viro summos honores invidet, quippe qui et privatus amicitia amicorum numeroque felix est, et sectator omnium quae sunt in humano genere optima et nobilissima.

Duco ad vos Reverendissimum Samuel Pritchard Matheson, ut admittatur ad gradum Doctoris in theologia sacra causa honoris.

PRIMATE OF ALL CANADA.

We welcome Mr. Vice-Chancellor, an illustrious Archbishop, a man distinguished by his talent, his knowledge, by many virtues, by dignity of station, and by every mark of high character. Among the Scotsmen who in Canada subdued the uncultivated land to cultivation, imbued the minds of men with love and literature, and by their words and example preach the Christian religion as it is cherished in the Church of England. Doctor Matheson is not only in the first rank, but even among his brother Bishops he is first. A most learned and diligent preceptor of schools in that region which is called Rupert's Land, with incredible labor, he strove and sought for aid for the salvation and the education of the inhabitants. No one will envy such a man the very highest honors, being one who as a private citizen is happy in the love and number of his friends, and also an adherent of all those things which in human nature are best and noblest. I lead to you the Most Rev. Samuel Pritchard Matheson.

ARCHBISHOP OF OTTAWA.

Hic adest, Domine pro Cancellarie, vir insignis, a cunctis pro pietate, pro virtutibus, pro bono indole maxime dilectus et laudatus. Dissensiones, disruptiones, factiones ecclesiae Canadiensis in quietem et concordiam redegit, qualis Neptunus confligentes ventos Adriæ; nimirum placidum caput et paciferum. In rerum ecclesiasticarum scientia, nec non traditionum, ritualis, doctrinae, ut prisco aevo floruerunt, amore suum ingenium demonstrans, cum reverentiam et admirationem subditorum, tum urbanitate et indulgentia favorem aequalium conciliavit.

Presento vobis virum Reverendissimum Carolum Hamilton, Archiepiscopum Ottaviensem, ut admittatur ad gradum Doctoris in theologia sacra, causa honoris.

BISHOP OF LONDON.

Non opus est mihi multa dicere insigni de principe ecclesiae qui in toto orbe terrarum Britannicarum volitat per ora viro-
rum.

Jam juvenis, ut pastor bonus, paupertatis penetralia dira in Londino explorabat, verbis et exemplo illuminabat, opera misericordiae corporalia assidue maturans.

Hunc hominem, doctrina munitum, eloquentia conspicuum arte regendi potentem, qui universum amorem populi et caritate Christiana et urbanitate meritis erat, Edvardus Septimus, Rex et Imperator, quae fuerunt ejus pietas et prudentia agnoscens, in deliciis habebat, et curavit ut ille Sacerdos fidelis summo honore Episcopatus, in sede metropolitana

ARCHBISHOP OF OTTAWA.

We have here present Mr. Vice-Chancellor, an eminent man, who is greatly loved and praised by all for his piety, his good disposition and his many virtues. Some of the dissensions, the disorders, the features of the Canadian Church he has subdued into calm and concord, like a Neptune pacifying the warring winds of the Atlantic, in very truth, a peaceful and peace-bearing soul. Manifesting with deep love, as he does, his intellectual power in the knowledge of ecclesiastical matters, and moreover in the knowledge of traditions, ritual, doctrine as they flourished in primitive times, he has by his courtliness and gentleness won not only the reverence and admiration of his subordinate, but also the favor of his equal. I present the Most Rev. Charles Hamilton.

BISHOP OF LONDON.

It is not necessary that I should speak at length concerning the illustrious prince of the Church, whose name is voiced by the tongues of men throughout the length and breadth of the whole British Empire. In his younger days as a faithful pastor, he searched into the inmost recesses of the direful poverty-stricken districts of London, brightening them by his words and assiduously occupied in works of mercy and pity, ministered to the bodily needs of those under his charge. Edward VII, King of England, was deeply impressed by the piety and prudence of a man so well grounded in doctrine, so conspicuous by his eloquence, who had worthily won the universal love of the people by his kindness and courtesy, and held him in the highest esteem. It was, therefore, his earnest wish that this faithful priest should be raised to the highest honor of

sit auctus. Cujus nomen in fastis nostris hodie inscriptum Universitati Vinsoriensi novam gloriam cumulavit.

Juvat presentare vobis, reverendum Arthurum Foley Winnington-Ingram, Episcopum Londinensem, ut admittatur ad gradum Doctoris in theologia sacra, causa honoris.

BISHOP OF GLASGOW.

Salutamus illum qui onus humeris formidandum accepit, ut praeior Christianus in urbe commercio, et artibus mundanis paene ex toto dedita, necnon a prisco Catholicismo aliquantulum aliena. Attamen, jam venit praeco nos certiores facturûs quam abunde floreat in Caledonia ordo Apostolicus, fides Nicena, et ea doctrina sacramentalis quam patres nostri Anglicani tam strenue vindicaverunt. Hunc nuntium Ecclesiae Nimiani et Columbae nobis commendavit, non modo nobilissima stirpe editum, sed etiam litteris et artibus mathematicis ornatissimum.

Militis filius non sine gloria militavit pro ecclesia et militabit. Nova Scotia et Scotia illa antiqua, auspice hoc illustrissimo hospite, copula pia, quae ad huc irrupta utrumque littus Oceani Atlantici tenuerit, arctius jungentur, in praestando religioni et eruditioni juvenum.

Presento vobis virum reverendum admodum, Archibald Ean Campbell, Episcopum Glasguensem, ut admittatur ut gradum Doctoris in theologia sacra, causa honoris.

the Episcopate in the Metropolitan See of England. The inscribing of his name in our records today heaps a new glory upon the University of Windsor.

It is with great pleasure that I present to you the Right Rev. Arthur Foley Winnington Ingram, Bishop of London, that he may be admitted to the honorary degree of Doctor of Divinity.

THE BISHOP OF GLASGOW.

We welcome him who has consented to bear on his shoulders as a Bishop a much dreaded burden, that of bearing the chief Christian pastor in a city largely given up to commercial pursuits and worldly arts, and moreover to some extent alienated from primitive Christianity. Nevertheless, he comes to us now as a herald to tell us how abundant there flourishes in Caledonia the Apostolic order, the Nicene faith, and that sacramental doctrine for which our Anglican forefathers so strenuously strove. The Church of Columba commends this messenger to us, as one not only sprung from a noble stock, but also most highly distinguished in literature and mathematics. A son of a soldier, not without glory has he fought for the Church, and will continue to fight. Nova Scotia and that famous old Scotia, under the auspices of this illustrious guest, will be joined even more closely by that sacred tie, that of looking after the interests of religion and the education of the young, which hitherto unbroken has bound together each side of the Atlantic Ocean. I present the Right Rev. Archibald Ean Campbell.

BISHOP OF WASHINGTON.

Nunc sequitur, Domine pro Cancellarie, unus ex clarissimis episcopis Americanis.

Dedicatus a puero sacris docendis, faciendis, dishibuendis, studia theologica summo ardore prosecutus est. Mirantur praeceptores, laudant aequales in schola. Sacerdotio fideli functus, infula episcopali tandem coronatus est. Ab oratoribus politicis senatus et comitiarum Washingtoniensibus, ille, orator sacer, non rivalis, sed inter pares par havetur. Institutionem puerorum et puellarum in metropoli Americana mirifice promovet, et ecclesiam Cathedralem ut erigat pro virili conitur. Quem omnes summa reverentia aspec- tant, observantia colunt; omnes assentiuntur verbo "palmam qui bene meritus est, securus re- portet."

Presento vobis virum admodum reverendum Alfredum Harding, episcopum Washingtoniensem,, ut admittatur ad gradum Doctoris in Theologia sacra, causa honoris.

BISHOP OF MASSACHUSETTS.

Sequitur deinceps, Domine pro Cancellarie, vir insignis ex ordine episcoporum sacro, cujus sedes Bostonia, dat jura populo Americano in litteris, artibus et scientia. In quibus ille bene versatus, spargit lumine theologiae disputationes et questiones quae in suo oppido, revera axe mundi universalis, scaturiunt.

Nec negligit studia illa quae ad Reipublicae historiam pertinent, de qua non nullus admodum eruditos edidit libellos. Scitus juvenum in litteris divinis tironum institutor, pastor assiduus,

THE BISHOP OF WASHINGTON.

There follows now, Mr. Vice-Chancellor, one of the most noted of American Bishops. Devo'ed from his boyhood to the teaching, the doing and the spreading of sacred things, he pursued the study of theology with ardor. His teachers in school admired him, his fellow scholars praised him. Having fulfilled a faithful priesthood, he was crowned at length with the mitre of the Episcopate. By the politicians of the Senate, and the House of Representatives he, a sacred orator, is regarded not as a rival, but as an equal among equals. He has forwarded in a marvellous manner an institution for the education of boys and girls, and striven to the utmost of his ability to erect a Cathedral. All men look upon him with the greatest reverence, and cherish him with deepest regard, and all agree with the saying: "Let him who has well deserved the palm bear it in tranquility." I present the Right Rev. Alfred Harding.

BISHOP OF MASSACHUSETTS.

Then follows next Mr. Vice-Chancellor, a distinguished man belonging to the sacred order of the Episcopate, whose See city, Boston, gives the law to the people of the United States in literature, in art and science. Of these he himself is an ardent student, and illumines with the light of theology those disputes and questions which are vigorously discussed, not only in his own city, but indeed throughout the whole world.

Nor is he forgetful of those studies which appertain to the

amicus pauperum, quam tandem gubernaculum ecclesiae in manus assumpsit, vigilanter, firmiter, et fortiter direxit.

Non modo elegantia litterarum, sed et justitia regiminis et gravitate vitae, infulam consecratam ornavit. Immo verò, hic Laurantius Americanus per tempestatem controversiae et per-versas sophistarum oppugnationes, sacrum depositum et thesauros religionis, instar Laurentii illius Romani constanter custodivit.

Presento vobis virum reverendum admodum Gulielmum Lawrence, episcopum Massachusetensem ut admittatur ad gradum Doctoris in theologia sacra, causa honoris.

BISHOP OF THE PHILIPPINES.

Adest, Domine Cancellarie,

Episcopus, ne dicam Apostolus, Anglicanus, qui primus auctoritate baculi pastoralis, nostram liturgiam, nostram doctrinam, nostram disciplinam in penitus remotas ab America traduxit insulas. Non ille immemor praecepti praeclari a Divo Polycarpo promulgati:

"Panton tas nosous bastaze, hos telios athletes, hopou pleion kopos polu Kerdos."

Intemperiem coeli, absentiam amicorum, solitudinem locorum, difficultates itinerum, aequo animo patitur, ut barbaros aut superstitiosos incolas ad puram fidem revocet. Quid loquar de humanitate et benignitate hominis? In conspiciendo animos populi vehementi eloquentiae torrente captat; in colloquio, nulli non affabilis ore, suadet et delectat.

Quem nos, partibus Orientalibus invidens, hoc tantum honore,

history of the Republic, concerning which he has produced several volumes, marked by deep learning; A skillful instructor of young men in sacred literatures, a diligent pastor, when at length he took into his hands the government of the Church, he directed its affairs watchfully, firmly and forcibly.

He has adorned the sacred mitre not only by literary elegance, but also by the fairness of his rule, and the seriousness and dignity of his life. In very truth we may say that this American Lawrence, like that famous Roman Lawrence, has by his constant defence, guarded well the sacred deposit, and the treasures of religion through the storms of controversy, and the preverse attacks of sophists.

BISHOP OF THE PHILLIPINES

There is present Mr. Vice-Chancellor a Bishop, may I not say an Apostle of the Anglican race, who first with the authority of the pastoral staff, conveyed our liturgy, our doctrine, our discipline into islands far remote from America. He has never been unmindful of the precept pronounced by the Holy Polycarp: "Endure suffering as a perfect athlete, where the greater labor is, there is the greater gain."

Inclemency of weather, absence of friends, absolute loneliness, difficulties of travelling, all these he bears calmly, in order that he may bring the barbarians or the inhabitants plunged in superstition to the pure faith. What shall I say regarding the nature, the benignity of the man? In his preaching he captures the minds of the people by the impetuous torrents of

amorem et admirationem nostram ostendere possumus.

Duco ad vos reverendum admodum Episcopum Phillippensem, ut admittatur ad gradum Doctoris in theologia sacra, causa honoris.

THE CHAPLAIN GENERAL.

Nunc presento, Domine pro Chancellerie, prefectum in rebus sacris Exercitus Britanniei. Ille multis versatus in praeliis, vexilla Christi per Lybyae horrida dumeta, per saxa, per montes, portabat, et pugnans sine sanguine, gladium spiritus, quod est Verbum Dei, vibrabat. De throno episcopatus descendens, sacrum pallium militare assumpsit, non minus impavidus inter discrimina belli, quam constans in servando stationem suam aestu febrique inhospitam. Dux et miles, episcopus et centurio nunquam expalluit instantem mortem aut labores ingratos; nunquam vitavit molestias exilii, et castrorum duritiam, sed "ekakopathesen hos kalos stratiotes Jesou Christou," ut ait Paulus Apostolus. Amant comilitones hominem summo benignitate, integritate, fortitudine, quem Alma Mater nostra honorans, ipsa se praecipue honorat, Duco ad vos virum Reverendum admodum Johannem Taylor Smith ut admittatur ad gradum Doctoris in theologia sacra, causa honoris.

BISHOP OF COLUMBIA.

Salutamus episcopum illustrissimum qui ad nos venit ab ea parte Canadae quae ad Occidentem vergit.

Herculeis viribus et fortitudine, ebrietati moribus dissolutis, corruptis consuetudinibus,

his eloquence. In conversation affable to everyone, he is persuasive and delightful.

We envy the possession of him to the regions of the East, and can only by this honor, show our admiration and love.

THE CHAPLAIN GENERAL.

I now present to you Mr. Vice-Chancellor, the Chaplain General of the British Army. Taking his part in many battles, he bore the banner of Christ through the bustling brakes of Africa, through mountains and fighting a bloodless warfare, wielded the sword of the Spirit, which is the Word of God. Descending from the episcopal throne, he assumed the sacred mantle of the soldier, and was as fearless amidst the hazardous experiences of war as he was faithful in his sticking to his post of duty, repugnant as it was with its scorching heat and fever. Leader and soldier, bishop and officer, never did he quail in the presence of threatening death, or unpleasant labors, never did he shrink from the cheerless miseries of exile, and the hardships of campaigns, but "endured hardships as a good soldier of Jesus Christ," as says the Apostle St. Paul. His comrades in the army love a man characterized by such benignity, integrity and courage, and in honouring him, our Alma Mater chiefly honors herself. I lead to you the Right Rev. John Taylor Smith.

THE BISHOP OF COLUMBIA.

We hail a noted Bishop who comes to us from the extreme west of Canada. With giant strength and courage he has pitted himself against the intemperance, the dissolute morals, the corrupt customs,

quae in magnis oppidis flagrant, collectatus est. Non raro victoriam arripuit, hydra debellata multos asolas sui memores fecit, a servitute vitiorum ernendo; multos imbecillos et titubantes in recta via tenero consilio hortatus, roboravit; multos indoctos docuit. In rebus ecclesiasticis amator antiquarum doctrinae interpretationem, mirator caerimoniarum humana mobilitate et inconstantia partim obsolescentium, laudata temporis acti sub prisco regimine, non tamen neglexit ea quae in nostro tempore scientia et studia philologica in lucem ediderunt. Illi amor, omnium bonorum rite tribuitur.

Duco ad vos virum admodum reverendum Gulielmum Wilcox Perrin episcopum Columbiensem ut admittatur ad gradum Doctoris in theologia sacra causa honoris.

JUDGE MACDONALD.

Juvat unum ex clarissimis Judicibus Canadiensibus, virum notissimum hodie excipere. Quisnam forensis apud illum causas egit, sine admiratione, integritatis hominis, subtilitatis in discernendo veritatem, severitatis benignitate temperatae? Legum canonicarum peritissimus in Conciliis Synodalibus Provinciae suae sedet juris ecclesiastici arbiter; sed quamquam ecclesiae Anglicanae in Canada revera lumen et praesidium est, non tamen opiniones alienas in contemptu habet. Eruditus ipse eruditionem juvenum in universitatibus summa ope et opera, non mode voco oratoria in parlamento, sed etiam concilio prudentissimo magnopere auxiliatus est. U-

which in big cities are flagrantly rife. Not infrequently he snatches victory from the vanquished hydraheaded foe. Many a profligate remembers him with gratitude as one who has plucked him from the slavery of vice; many a weak and wavering one he has strengthened in the right way, appealing to him by his gentle monitions, many an ignorant one he has guided by his instructions. In matters ecclesiastical he is a lover of doctrines as interpreted by the ancient fathers, an admirer of ceremonies which have been allowed partly to fall into disuse, and devoted to the past as it was under the rule of the primitive Church. Nevertheless, he has not ceased to devote his attention to those things which in our days science and philological research have brought to light. All good men rightly tender to him the tribute of affection. I present the Right Rev. William Wilcox Perrin.

JUDGE McDONALD.

It is a pleasure to receive today one of the best known Canadian Judges. Who that has pleaded a cause before him, but has been filled with admiration of his integrity, his acuteness in discerning the truth, his severity tempered by his kindness? Very deeply versed in canonical law he sits in the Synod of his own Province as a veritable arbiter in matters concerning ecclesiastical right. But although he is a light and a defence to the Church of England in Canada, yet he does not hold in contempt the opinions of those who differ from him. Learned himself, he has with all his might and main greatly assisted the education of young men in the universities, not only by his

lum jactant frates Societatis Sancti Andreae ut comitem atque sodalem, quo nemo constantius et pietate et fidei, immo vero generosae erga genus humanum universale caritati inservivit.

Presento vobis Herbertum Stone McDonald juris consultum et judicem optimum probatissimum que ut ad gradum Doctoris in Jure Civili admittatur causa honoris.

HON. EDWARD LYTTLETON.

Presento nomen Honorabilis Edwardi Lyttelton, magistri primarii Collegii Etoniensis, viri perfecte planeque eruditi, intelligentia multum valentis, ingenii acumine et arte docendi praediti, qui magnam famam in animis moribus que juventutis excolendis comparavit, et rogo ut admittatur ad Gradum Doctoris in Jure civili (in absentia) causa honoris.

HUBERT CARLETON.

Bonum et jucundum est longos et assiduos pro Christi causa, et majore gloria Dei, labores (quam possumus) honore persequi. Hic adest, Domine pro Cancellarie, vir honestissimus, in agendo vehemens, multis virtutibus imbutus, qui ut laicus inter laicos in sacris rebus instar fidelissimi sacerdotis laborat. Si vitam et mentem Huberti Carleton describere vellem, historiam Fraternitatis Sancti Andreae in Canada necesse foret narrare, magnum opus sane et difficillimum. Sed omnibus patent mores hominis causae religionis fidelissimi. Non propriam laudem, non mercedem lucri quaerens, virili virtute et candida simplicitate viros in viam vitae allectos ex-

oratory in Parliament, but by his wise and prudent counsels. The members of the Brotherhood of St. Andrew make much of him as an associate and comrade, whom no one excels in his constant devotion to holiness and faith, as well as in his generous charity towards the whole human race. I present to you Herbert McDonald.

HON. EDWARD LYTTLETON.

I present the name of the Honorable Edward Lyttelton, head master of Eton School, a man of the highest education and culture, who exercises a wide influence by means of his powerful intellectual gifts. Unusually endowed as he is with the keenness of intellect, and the art of teaching, he has won great fame by his success in the cultivation of the minds and morals of youth. I beg that he may be admitted to the degree of Doctor in Civil Law, causa honoris, and "in absentia."

HUBERT CARLETON.

It is a good and pleasant thing to honor, as far as lies in our power, long and assiduous labors for the cause of Christ, and the greater glory of God. There is present here, Mr. Vice Chancellor, a much honored man, one strenuous in action, trained in many good qualities, and who as a layman among his fellow laymen labors in sacred matters like many of the most faithful priests. If I wish to describe the life and talents of Hubert Carleton, it would be necessary for me to narrate the history of the Brotherhood of St. Andrew in Canada, a big task indeed, and very difficult. But the character of a man faithful to the utmost degree to the cause of re-

emplo et suasionibus suis duxit. Verus Divi Andreae alumnus inscios ad Fontem Scientiae, caecos ad Lucem Mundi, errantes ad Boni Pastoris ovile reddiit quam plurimos. Si quaeris an doctus litteris sit, respondeo immo vero doctissimus utpote servans in animo nobile verbum philosophi illius "ea discamus in terris quorum scientia perseveret in coelis."

Alma mater bonos homines honorare valde gaudet.

Presento vobis Hubertus Carleton ut admittatur ad gradum Doctoris in Jure Civili, causa honoris.

MRS. WILLOUGHBY CUMMINGS.

Hoc officium ex omnibus quae hodie perficere conatus sum, mihi est gratissimum. Bono auspicio ascendit in his aulis ad honores accipiendas—femina.

Ecce ratas factas praedictiones antiquae mythologiae! Nonne Musae illae, gratiae, et quae in Foro Romano steterunt, Fortitudo Victoria, Fides, formae femineae, marmore aut aere fictae? Adde quod Litae illae Homericae, quae in vestigiis Ates maleficae insecutae, remedia malorum a Jove impetrant, sunt femineae.

Non est dubium quin in hoc tempore res novas in sorte feminea et vita videamus. Nec minus apparet quod in hac mutatione consuetudinum, surgunt et Furiae et Maenades, eaeque feminini generis. Quarum instar turbulentae cohortes suffragistarum delirant, dum mulierculae garulae nil nisi "jura feminina" uno ore balbutiunt.

Sunt tamen mulieres in vitam

ligion is patent to all. Not for praise of self, not for gain of money, but with manly virtue, and pure simplicity he has led by his example and his persuasions men chosen for the way of life. A true son of holy St. Andrew he has brought back as far as he was able the ignorant to the fount of knowledge, the blind to the Light of the World, the wandering to the Fold of the Good Shepherd.

If you enquire he is learned in letters, I answer that in truth he is very learned inasmuch as he keeps in his mind the noble precept of the philosopher. "Let us learn those things on earth, the knowledge of which will continue in heaven."

MRS. WILLOUGHBY CUMMINGS

Of all the duties this day I have endeavored to perform, this one, my Lord Pro-Chancellor, is the most pleasant.

It is indeed under a happy omen that there comes forward in these halls to receive honors—a woman! Behold fulfilled the predictions of ancient mythology. Were not those famous Muses, the Graces, and those others also which stood in the Roman Forum, Victory, Fortitude, Faith, fashioned out of marble or brass, all of the feminine form? Add also the fact that the celebrated Litaë of Power, who following in the wake of the cities obtained by their prayers healing of evils from Jove, were feminine.

There is no doubt but that in these days we see much that is new in the lot and life of women. Nor is it less apparent that in this change of customs there arise Furies and Maenads, these too of the feminine gender. Frantically raving like these are

publicam et ab obscuris pentalibus sedis domesticae aspirantes libertatem, quae perspicuitatem ingenii et modestam gratiam pulchriori sexui proprias equaquam amiserunt. Hae plane repellunt dictum indignum Divini Maronis "Varium et mutabilis est femina."

In Domina Willoughby Cummings videtis exemplum Constantia pectoris, prudentia mentis, vivida vis intelligentiae, fortitudo et indefessa sedulitas in negotio persequendo, sunt per totam vitam ejus notandae. His virtutibus numquid negant quin publicus plausus et honor in hoc nostro theatro sint addendae?

Presento vobis Dominam Willoughby Cummings, Scribam Epistolarum Societati Feminarum, Auxiliatrici illius grandis Ecclesiae Anglicanae in Canada Societati ad fidem propogandum institutae, ut admittatur ad gradum Doctoris in Jure Civili, causa hororis.

the turbulent bands of suffragettes while garrulous little misses with one consent babble of nothing else save "women's rights."

There are, however, some women who, while seeking in public life freedom from the obscurity of mere domestic occupations, yet have not by any means lost that quickness of discernment, or that modest grace which belong to their more charming sex. These are the ones who disprove of that unworthy dictum of Virgil "a woman is an uncertain and changeable thing."

In Mrs. Willoughby Cummings you see an example. Constancy of heart, prudence of mind, a powerful and lively intellect, courage and untiring industry in carrying out any work which she undertakes, these are qualities which are plainly manifested in her whole life. When such virtues as these are present who will not admit that there should be added such merited applause and honor as we have done. I present to you Mrs. Willoughby Cummings.

Convocation then adjourned to the steps of the university where, after a short interval, speeches were called for from representatives of English, Scottish, Canadian and American Churches. As the Bishop of Nova Scotia, who presided, humorously remarked, it was to be a competition between the nations.

THE BISHOP OF LONDON was first called upon, and spoke of the fact that the former Bishop of London had been given jurisdiction by King George III over all his American Colonies, including Nova Scotia. It gave him, he said, great pleasure to thank the University of King's College for the honor conferred upon him by the Chief University of his own jurisdiction. His other tie with King's College was that he was chairman of King's College, London, the rival of King's, Windsor. They had not yet recognized his merits, but had been forestalled by the Nova Scotia College. King's College stood for the sacredness of all learning. Nothing can be discovered which can upset the truth. Truth cannot contradict itself. It is the same everywhere. Whenever we put our hands in that of Jesus Christ we put our hand in Him who is the emblem of truth.

King's stands too for the fact that theology is the Queen of Sciences, that everything centres about God, comes from Him and is all about Him. We are not ashamed of the Church of England. I saw something in the paper about the Church of England growing Roman Catholic again. There is as much chance of the Church turning to Rome again as there is of it turning to Druidism. The Church is coming into its soundest principles, which does not imply Roman Catholicism. The Church was never stronger than it is at present. He prayed that God's blessing would rest on King's College.

THE BISHOP OF WASHINGTON:

He said that if he wanted to gain the prize he would have to be brief, as brevity was the soul of wit. The speaker told of the reception of the Bishop of London when he presented the Bible from King Edward to the College of William and Mary, in Williamsburg. More than a hundred years ago the pupils of that College were up in arms. So was the Bishop of London, later, who was carried to the College by the pupils. He (the speaker) represented an ancient Church itself like the Canadian Church, and one which was once under the jurisdiction of the Bishop of London. If the present Bishop of London had been Bishop then he would surely have come over, and the growth of the Church in the United States might have been very much greater. The Churches in Canada and the United States came from the same source, and had the same rights and the same principles. We stand together for mutual good will. There must be no difference between the two nations.

He referred to the Church congress as forging a link between the United States, Canada and Great Britain. All the Churches had sprung from the same source. All English-speaking people have the same love of liberty. All should stand together in opposition to strife among the nations in regard to their little differences. Arbitration is the best means of settlement. We all have one common heritage, the Book of Common Prayer and the open English Bible.

THE BISHOP OF GLASGOW said he had never taken part in such a competition before. He was getting in fast company. He had crossed the Atlantic with Graham White, the aviator. He did not understand if this competition was to be in the air, whether the terms were the longest distance, the highest flight or the greatest celerity. He felt overwhelmed by the events of the Congress. He had not known before that he was in the jurisdiction of the Bishop of London. He was at the latter's service to black his boots or do what was required of him.

The Bishop said he could not boast like Gladstone that he was born in seven places like Homer. His mother was a Canadian, however. He had come to Canada and had learned the true principles of civil law and had learned how Canada had developed.

Glasgow sent its thousands to Canada every Saturday. He had come here to learn what kind of people are needed here. He knew now what kind of boys are needed here, the kind King's College wants.

For himself, he felt he had lost his identity since coming to Canada and had been merged in the great citizenship of Canada. He thanked the College for his degree, promising to look up his civil law in order that he might be allowed to retain it.

ARCHBISHOP MATHESON, the last speaker, expressed pride in receiving a degree from King's College, the mother of all Canadian Colleges. As principal of a Western College, he was particularly pleased to see King's College progressing. As head of the Canadian Church he rejoiced to see two Bishops supporting one theological College in the Maritime Provinces.

The speaker gave the advice that the College be as wide as the Church.

In looking up the history of the College he had discovered that it had the same commemoration day as St. John's College, his old alma mater. He would honor his new alma mater at the same time as his old one.

Afternoon tea was served at the University grounds by the Alexandra Society of King's College.



Address Delivered Before the Canadian Club, Halifax, N. S.

By the Right Rev. the Right Hon. A. F. Winnington-Ingram, D.D.,
Lord Bishop of London.

(School for the Blind, Thursday evening, Sept. 8, 1910.)

The audience which assembled filled the auditorium to overflowing, and every corner of the galleries was occupied. Upon the platform were many of the visiting bishops, clergy, Congress delegates and leading citizens of Halifax, representative of the best thought and life of the city.

The President of the Club, His Honor W. B. Wallace, in opening said that no one ever had been more heartily welcome in Halifax than the distinguished prelate, not only as a great ecclesiastic, but as a man who had shown himself vitally interested in questions regarding the social betterment of the people and in active work. (Applause.) Occupying the commanding position that he did, the bishop had realized the responsibilities that rested on him and was doing all that in him lay to make the lot of men better—and not only the lot of the men and women, but of the children too. He had manifested a spirit of love for the poor which in the last analysis was the love of God.

RIGHT REV. THE LORD BISHOP OF LONDON:

The Bishop of London on rising was given an ovation. His Lordship began by thanking the people for the magnificent welcome. His friends had told him they were all coming back to Halifax as soon as they could. He had found in Halifax besides a most cordial welcome a belief that a Bishop was expected to be an inexhaustible store of knowledge suitable for addresses. He had been asked what his subject would be, and had been obliged to select it at a moment's notice. "The secret of true success," and he proposed to treat it from his view of experiences in life. He had seen, he said, a good many different sides of life, and thought he would be able to give some suggestion from a large experience in dealing with human nature in various forms.

He spoke of the good old-fashioned way of sending the boy to the public school and then to college.

Since his school days he had visited constantly the public schools of England and often addressed the boys. He made it a point to do this regularly when opportunity presented itself. One of the things he missed here was the public school as it is in England.

Every one of these schools in England had under its own charge some slum district where the representatives of the schools worked and gave themselves to attention to the betterment of the poor.

The bishop told how after his school and college days he had taken a plunge into the east end of London.

"Why I have kissed more babies and drunk more cups of tea in East London than anywhere else in London," he said. He had been

led to go there in 1889 because he felt too comfortable where he was--an easy chaplaincy to a bishop. He wanted a harder place. He would not have missed those nine years in the East end for anything in the world.

You may say: "What did you Oxford men do when you got down to the East end?"

Adopting as the motto, "First that which is natural, then that which is spiritual," he and his colleagues at the Oxford House had gone into the field of work in East London, and had provided places of amusement and happiness. We started club houses, plotting out through this dark place light spots for the men, the boys and the women.

You must cut out the devil in his own way and keep men from the glaring public house by superior attractions.

God blessed us in this, and soon it could not be said that there was no place except the public house for any one to go.

In a few years we had finer establishments by far than those in the charge of the enemy. We had bands, clubs and various institutions, which had reduced intemperance. The secret of success, as far as such institutions were concerned had been found in our experience in providing plenty of work for the members to do.

The speaker gave various illustrations from his many sided work at the Oxford House, and mentioned the magnificent results accomplished by the Webb Institute in turning thousands from intemperance to happiness and useful lives.

The results showed that all this social work was a good thing for the people. You may not need this so much here, but it was given as a hint of what might be done.

So much for the men. But before they reached man's estate we threw out our nets for the boys of the East end, and since 1889 the work has gone on so that today they could point to hundreds of sober, prosperous men who became so merely through the work of one of these boys' clubs.

Another secret of success was to avoid anything approaching pauperism when dealing with them for their benefit. Their contributions would be freely given once their interests were aroused.

He had on one occasion the honor of introducing the Princess Mary, our present gracious Queen, to his associates, and of giving her an idea of the work being done for her future subjects.

Down there in East London, the bishop said, they had planted a kingdom within a kingdom. During ten years the Church of England alone had built 240 churches equipped with parochial institutions, not to mention the important work carried on by other religious bodies.

The bishop then turned his attention to the "dear old West end," illustrating what the East thought of the West end by quoting a vote of thanks to a lecturer for coming to the East, which included the

expression: "It's better for you to do this than to spend your time drinking and gambling with the aristocracy." But despite this the bishop had found many of the saintliest of men in the West end.

Coming then to his subject the bishop laid down the first of four essentials to success. One great secret of success was to see that one's word was as good as one's bond. Perfect fairness and consistency were required in dealing with people. There was no indirect way of doing this. Maintain absolute fidelity and a delicate sense of honor and have nothing whatever up your sleeve.

The open-air meeting at King's College, Windsor, that afternoon suggested some of his great open-air meetings in Victoria Park, in the East end of London, on Sunday afternoons. Those who said, "There was no God," held meetings, so we started our meetings. All denominations had united, and no more loyal co-workers had been with him than the non-conformists.

He had never pretended to be able to answer all questions that were fired at him. If he could not answer he said he would find out, and give his answer again.

This nation will be 100,000,000 that is to be—but it won't be the greatest nation on earth unless you keep sacred that delicate sense of honor, that condition where every man's word is as good as his bond.

Humility was the next quality. Have "no side" (the boy's word), "no frills" (as it is in "United States"), "no airs" (as the ladies say). It would be an absolutely certain road to failure. "Every gift rusts when one begins to be proud of it," he said in enforcing this point. He had seen many a boy go on the rocks because he had "side." "Isn't it a fatal thing when a man obviously has 'too good an opinion of himself?'" People distrust such a man. He did not think a man could be really humble unless he had the spirit of God. There is a humility in the genuine Christian that you find nowhere else in the world. Absence of "side" is another name for "walking humbly with thy God." Humility, then, was the second quality for success.

Another factor for true success was a spirit of genuine human sympathy. The lack of this sympathy was absolutely fatal to any real usefulness. Many a man of good education and culture lacks this one gift, the gift of sympathy. The more people possessed this gift the greater this growing nation would be.

Point to a man of whom it is said "he has no sympathy" and you indicate a man who can't do much.

He wanted to see no class hatred out here. Let there be none of it in this new nation.

The last and greatest quality of all, for the individual—the nation—the one thing absolutely necessary was faith—trust in that wonderful and loving power which we call God, the unseen Power which inspires and sustains. What sort of faith—in what? He mentioned five things in answer, and without which no regeneration could be affected. A belief in a Living Person behind the veil. There were thousands who held on to the faith of others until they had faith of

their own. The life of faith was like the ever-increasing light which brightened to the perfect day. People during the last week had been to him to ask advice. He had given them what help he could, endeavoring to inspire faith in them. When you are troubled by doubt remember that we have all had our doubts. Faith in the unseen things—that all things—work together for good. Faith that sin can be forgiven.

A belief in the power of grace—a supernatural strength, given in answer to prayer. A belief in the life to come. These should work together and should be down deep into the growing life of this young nation, in order that it might speedily take its place among the really great nations of the world.

J. A. Chisholm, K.C., Mayor of the City of Halifax moved a vote of thanks to the Bishop of London. We had had many notable speakers before this club, he said, but no speaker had been more welcome and none had brought together so great an audience. There must be a reason—the Bishop's reputation, his record as a worker, his labors for humanity. However high expectations had been, they had been more than justified, the only possible criticism being that it was too short. We could listen to the Bishop for another hour—and that is a "straight" remark. The address had been stimulating and inspiring. He mentioned the Bishop of Nova Scotia through whose good offices the lecture had been made possible.

Rev. John Forrest, D.D., Moderator of the General Assembly of the Presbyterian Church in Canada, and President of Dalhousie University, seconded the motion. The question had been asked: How is it the Bishop has such an influence? After this address none present would need to ask the question again. President Forrest stated his appreciation of the many events of the past few days, especially of the addresses and sermons of the Bishop of London, brought about in the first instance by the energy of the Bishop of Nova Scotia. The people of Halifax were under a deep obligation to Bishop Worrell for having given this city the chance to hear so many great men of the Church of England from both sides of the Atlantic. He had known something of the Bishop of London's work in his diocese, and knew how difficult it was, how many problems there were connected with it and also that only the help of God could make men deal successfully with them. Canada was loyal from ocean to ocean. No one here believed in separation. If any public man ever said anything of the kind we at once stamped him as a kind of freak. We are one people. If he could take a religious census of those present, he was sure that Methodists, Presbyterians, Churchmen and Roman Catholics all would agree in crying "God bless the Bishop of London."

He was sure that now the Congress was over, there was nothing but a feeling that everyone, Anglicans and others, had been greatly benefited, and that all should join in congratulating the Bishop of Nova Scotia on the completion of his great work, and the holding of the Church Congress. The Bishop was to be congratulated on the

completion of his noble Cathedral, where his work would be better and more effectively done than ever. No root of bitterness followed this Congress. It had been and would be a source of blessing to us all.

The Bishop of Glasgow made a brief speech in responding to calls for a word from him. He expressed his sense of the colossal hospitality he had been permitted to enjoy in Halifax. He would leave the city tomorrow with a sense that he had had the best time of his life, and would go home to the old world refreshed, strengthened and gladdened with the thought of what there is and what there is going to be in this great land.

The motion was put and carried amid loud applause.

THE BISHOP OF LONDON in replying, said he would only re-echo the remarks of his friend, the Bishop of Glasgow, that they had in Halifax "the time of our lives." He gave a cordial invitation to all present to visit him when in London, at Oxford House or Fulham and see if he could repay the hospitality shown to him here.

The meeting closed with the National Anthem.



September 9th, 1910.

Grand Pre and Annapolis Royal.

A special train left Halifax for Annapolis Royal at 8.30 a. m.

General Manager Gifkins, of the Dominion Atlantic Railway, generously placed his private car "Sanspareil," at the disposal of the visiting bishops, an act of courtesy greatly appreciated by the recipients. General Passenger Agent R. U. Parker accompanied the visitors. At Grand Pre addresses were read from the trustees of the Grand Pre memorial park, the parish of Horton, and the school children of Grand Pre.

The boys of Acacia Villa school, Horton Landing, acted as a guard of honor, under the leadership of F. A. Douglas the Principal. The first address was as follows:

To His Lordship the Bishop of London and Bicentenary party visiting Grand Pre:

In the name of the trustees of Grand Pre Memorial Park I beg to extend to your Lordship and Bicentenary party a hearty word of welcome. It is our especial privilege to welcome you on your entrance into the Annapolis Valley at its very threshold, Grand Pre. Your destination is Annapolis, mother of Grand Pre, intimately associated with it in history and destiny. Over all these slopes, wherever the marshes lay open for the tide of Fundy to come and go, the Acadians settled. This great meadow, Grand Pre, gave its name to what became the most populous of the Acadian sections.

At our very feet the tide had come for countless years, till the building of thirteen separate lines changed the salt meadows of Grand Pre into the fertile fields that stretch away to the northward. This knoll in those days was almost an island during the highest tides. Given to the church and consecrated both for the worship of the living and as a resting place for the dead this field stands today for all that life of thrift and devotion, known in Acadian story and expressed in the poem of Evangeline by a poet forever to be associated with those meadows of Grand Pre.

For 85 years this road you have walked over knew the Acadians, going to and coming from their work and their church, and when at sadder times they bore a loved relative to the grave.

On the fifth of September, 155 years ago, Colonel Winslow with 300 troops under his command, was encamped upon this field within a picketed enclosure. Here was the priest's house, quarters of the commander. The church standing on the opposite side of the road was stored with arms and supplies of war. Beyond the wall the soldiers were encamped.

The summons had gone forth. From all the villages far and near the Acadian farmers came and entered the church, where Colonel Winslow read the proclamation which made them prisoners and a few weeks after caused their removal from the country.

The people marched to the waiting ships by the road by the willows yonder. The ships to bear them away lay at high tide within the mouth of the Gaspereau River. This is in brief the story of this field. Small chapters in the history of the nation are often large in the lives of a few. These few living willows yet speak of the earlier Grand Pre, when they broke the force of the north winds of winter sweeping over the meadows.

Beyond all these historic landmarks stands the cross, built of stones torn from the earth by the Acadians themselves as they cleared the lands. It marks the nameless graves of those who died in Grand Pre and the villages round about up to the deportation in the year 1755.

We thank you, my Lord, for this visit to Grand Pre Memorial Park, thus associating this place with an occasion of celebration memorable in the history of Nova Scotia.

J. F. HERBIN,
GEO. B. CUTTEN,
THOMAS L. HARVEY,
Trustees Grand Pre Memorial Park.

An address of welcome was then presented by the corporation of St. John's Church, Wolfville, the representative body of the parish of Horton. Among those present were: I. L. Harvey, Mayor of Wolfville; Rev. Dr. Geo. B. Cutten, President of Acadia University; Hon. Chief Justice Townshend; Sir Robert Weatherbe, and Dr. Geo. Johnson.

At the conclusion of the address the Bishop of London was presented with a beautiful bouquet by a little white clad girl, who said it was a tribute from the children of Grand Pre to the children's friend.

The Bishop of London thanked the children for their gift. He told them that they had great traditions to live up to in Nova Scotia. He expressed great admiration of the early Jesuit missionaries, and their heroic labors were quoted as worthy examples to be followed. The heroism and self-sacrifice of the Loyalists was extolled. I shall, said he, never forget this incident. I shall take back to my children of the slums the greeting of their Nova Scotia brothers and sisters and shall send as many as possible to Canada. Taking a part of his bouquet he presented it to the Bishop of Glasgow, "just to show," he said, "that there is no jealousy."

The Bishop of Glasgow said his little boys had all grown up. Glasgow sends thousands to Canada weekly and recognized fully the opportunities Canada offers. Splendid reports go back to Glasgow from those who have come out.

"The Maple Leaf Forever," was sung by the children.

The Bishop of Nova Scotia also spoke of his delight in regard to the occasion. Three cheers were given at the conclusion of his speech and the party again entrained.

ANNAPOLIS ROYAL.

THE FIRST EVENT at Annapolis Royal was the unfurling of a magnificent white ensign by the Bishop of London. This and a set of signal flags, as well as a flag pole with guardarm, was the gift of W. H. Holmes, of Truro. It was presented to Mayor West, acting for the town. A Union Jack for the church was also presented by Mrs. Holmes. The National Anthem was sung as the Bishop of London pulled the rope which set the colors free and lusty cheers for the King followed.

2.30 P.M.—ADDRESSES OF WELCOME at Fort Anne, on behalf of the town of Annapolis Royal, the County of Annapolis, and the Parish of St. Luke's, Annapolis Royal.

The procession of bishops and clergy then proceeded to a pavilion specially prepared in the grounds of the fort. A hymn, "O God Our Help in Ages Past," was then sung, followed by prayer.

In introducing the speakers, the Bishop of Nova Scotia, who acted as Chairman, spoke very briefly. He expressed great pleasure and wished he could multiply his hands so that he could shake hands with all at once. The grassy ramparts surrounding the place, had they eyes and ears, could tell a great story of the church and of battle. The waters red now naturally, then ran red with the blood of brave men. He felt the day was coming when the fleur-de-lis will be in complete accord with the cross of St. George.

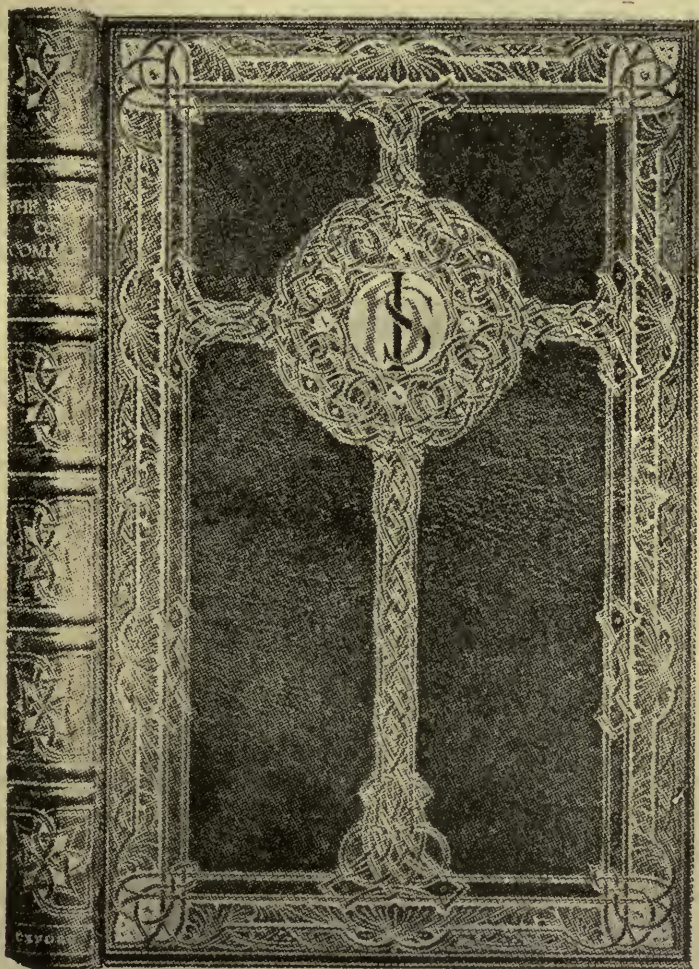
Thanks were returned to the Bishop of London for coming to Canada in the midst of his hard work. He and the other Bishops had been an inspiration to the Congress. He then thanked all those who had thus come to take part in an event of national importance.

The Bishop then called on the Mayor of Annapolis, who read an address of welcome on behalf of the Town of Annapolis. Appreciation was expressed of the visit of the distinguished visitors. To many it was their first visit to Annapolis. He hoped they would come again and would carry away pleasant recollection of their visit now and then.

Rev. Rural Dean Henry How, Rector of St. Luke's Church, then welcomed the visitors on behalf of the parish, speaking of the splendid effect of missionary effort among the Micmacs. He asked the audience to go back to the days before the colonization of the Province. The Indians who floated down the placid waters of the basin, believed in the great Manitou, now they are exemplary Christians. Then France came, and he could in fancy if he were a "high" churchman, look over the ramparts and see the vessels coming up the bay. We, said the rector, are not here to glory over the defeat of the French, but to commemorate the first service of the Church of England in Canada, held on the spot on which the speakers stood. The seed then sown had been very productive and Canada has now 1,600 Anglican clergy and 24 Dioceses. He hoped some of the bishops would return in ten years, when the parish Church celebrates its centenary. Annapolis is the Bethlehem of the Church of England. It is the cradle of civilization in Canada.

The Bishop of London was then called upon. He said that the original service was held with the prerogative of the Bishop of London, and at last the Bishop of London is here; he had come at last to his jurisdiction. Mind how you behave yourselves, he said.

I can't tell you how proud I felt that I was asked to unfurl the Union Jack today where two hundred years ago the lilies of France came down. He referred to the historic facts commemorated and to the friendly relations which now exist between the French and English races, and the Roman and English Churches under the great Union Jack. He referred to the fact that since the days of the great missionary, Rev. Thomas Wood, the Church of England has kept its banners flying. In Quebec he had been asked to carry expressions of loyalty from Frenchmen to the King. He rejoiced to see that all denominations had risen as one man and one woman to make the occasion memorable.



Prayer Book given by the King to the Church of England in Canada

On behalf of the King the Bishop of London then presented the beautiful Prayer Book given by the King to the Church of England in Canada which, on behalf of the Church, was formally accepted by the Bishop of Nova Scotia.

"I have seen," said the Bishop of London, "many covetous eyes set on this prayer book on my way here, and I am glad to deliver it over." The Bishop of Nova Scotia would feel sorry, perhaps, that it was not for the Cathedral, but he could borrow it for state occasions, perhaps. The book was for the Canadian church; but it was to be left where the prayer book was first used in Canada. Perhaps the King had in mind, as well, the excellent fishing he had had at Annapolis. The Bishop of London said that the King could have given no more fitting gift to Annapolis Royal, where first the prayer book service was used in Canada. The book is "the well of English undefiled." Every denomination had its interest in the Prayer Book. The Prayer Book is the connecting link with the historic ages of the Church, nearly 200 years ago. He hoped the King's Prayer Book would serve as an inspiration to all and that their motto would be more than ever "Church and King."

The Bishop of Washington said he was one of those who had coveted the King's Prayer Book. He, on behalf of the United States, applauded the success of the Nova Scotia Church, and wished them many such happy occasions in the future.

Rev. Joseph P. McComas, of Annapolis, Maryland, said the American Annapolis had used every endeavor to get the Bishop of London



REV. JOSEPH P. MCCOMAS

to visit that place three years ago, but the Bishop had come to Annapolis with the Royal. The Americans had been glad to see the flag unfurled to the breeze which loves it well. Americans had borrowed the tune of "God Save the King" and the colors of the British ensign. Nova Scotia had reciprocated. He noticed on the carpets on the train the letters D. A. R., standing, no doubt, for Daughters of the American Revolution. He brought greetings from a State and a Colony to a Province and a Colony; from a State named after a French Princess, Henrietta Marie, wife of Charles I. Maryland's interesting history, settled on St. Mary's Bay, and named after the Queen of Charles I, was traced. The first service was a Roman Catholic service, but the Church was established later at Arundell, named after the Princess Royal. The church, the college, the state house, etc., were established by England. Canada was largely indebted to the United States for the loyalists. The Bishop of London had not visited Annapolis because he spent his time playing golf with the President of the United States, half an hour's journey from Annapolis. It was a diplomatic secret who had won the game. American had given to Canada in the Loyalists something of the best blood to be had. He had brought a cross, made from the old bell metal of the bell at St. Anne's, Annapolis, Maryland, destroyed by fire. It was a present from his parishioners. He could not part with the little trinket.

The Bishop of Glasgow (who spoke while rain was falling) observed that he found the rain home-like. It was, he said, only a Glasgow mist. In South Africa, a native boy had described Glasgow as a place where the rainy season lasts all the year round. The speaker looked forward to a time when the population of Canada will exceed that of the Mother Country.

The Bishop of Toronto: He had been asked, he said, to say two words: "Go home." People who do not know enough to get in out of the rain should be told to go home. He said that all the wise men of the East had not gone West. Many were to be found in the Diocese of Nova Scotia, and the Bicentenary celebration had been carried through without a hitch.

Judge J. M. Owen, on behalf of the people of Annapolis Royal, said the first Te Deum had spread over half a continent. On the door of the magazine a broken hinge bearing the fleur-de-lis had been replaced by one bearing the broad arrow. This was symbolic of the common life of the two nationalities. Within the stripped walls of old St. Ann's the first service had been held. He asked Rev. Mr. McComas to carry kindest greetings to the American Annapolis, wishing him and his people "Good luck in the name of the Lord."

1.30 p.m.—UNVEILING OF MONUMENT in cemetery (adjacent to Fort) to memory of Rev. Thomas Wood, the missionary of the Society for the Propagation of the Gospel (1753-1778).

ADDRESSES by His Honor Judge A. W. Savary, M.A., member of the Nova Scotia Historical Society and the American Historical Association, Annapolis Royal, N. S.

The Ven. William Odber Raymond, M.A., LL.D., Archdeacon of St. John; member of the New Brunswick Historical Society, St. John, N. B.

Judge Savary spoke of Mr. Wood's hard life and unrecognized work for the Master. To meet the needs of his parishioners he had learned to preach in Micmac, French and German, as well as English. He had preached in three languages at St. John one day. He told how the different bodies in the community of Annapolis and Granville had been brought together in concord to such an extent that all denominations in Granville united under him.



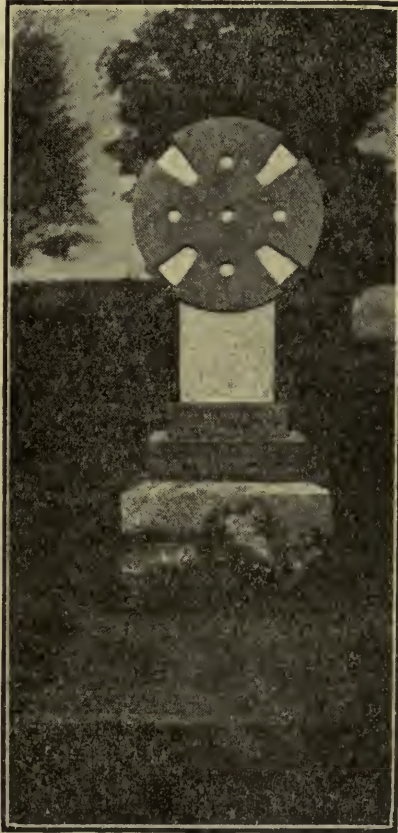
HIS HONOR JUDGE SAVARY

The speaker referred to the hardships endured by candidates for the ministry who in the olden days had to go across the Atlantic and be ordained by the Bishop of London. Wood was for about ten years a physician. After entering holy orders he came to St. Paul's, Halifax, in 1752. His first visit to Annapolis was three years later. He was characterized as a hero by the speaker, who said his best memorial was the crown of glory which passeth not away.

Ven. Archdeacon Raymond referred particularly to the memorable event of 300 years ago, when on the spot where the party sat Membertou and his Indian braves were baptized by the Jesuits. The latter had worked hard and the Church of England in Canada had grown also only by hard work. Referring to the Prayer Book, he alluded to the influence it has on the race as its messages circle the globe, coming back always to the ivy-covered towers of England. The colonies likewise centered to England and would shed their last drop of blood in defense of the Motherland.

The Bishop of Nova Scotia thanked all the people of Annapolis for the way in which they had responded to the call to take part in the Bicentenary celebration. He urged that besides thanking God, for blessings in the past, they should thank Him for His grace for the work of today and tomorrow.

The procession then reformed and wended its way to the cemetery, where the memorial cross to Rev. Thomas Wood had been erected.



Cross Erected to the Memory of REV. T. W. WOOD

The monument is of grey granite, partly polished. There is also a granite slab. A Celtic cross surmounts the monument. On this is the inscription: "In memory of Rev. Thomas Wood." Below is the quotation: "I counted it necessary to send to you my brother and fellow worker as fellow soldier and your apostle."

On the back of the monument are the words: "Erected by parishioners of St Luke's Church in the Bicentenary year, 1910." The inscription on the slab reads:

"Rev. Thomas Wood, born in New Jersey, physician and surgeon. Ordained 1748. From 1752, missionary of the S. P. G. in Nova Scotia. Ministered in English, French, German and Micmac. First visited this town in 1753. Assigned to the township of Annapolis and Granville. Lived here, laying the foundation of the present parishes, from 1764 to his death, December 14, 1778. Divine blessing crowned his apostolic zeal, posterity reveres his memory."

Alongside the remains of the first missionary lie the remains of his wife.

Before the unveiling the Bishop of Nova Scotia offered the beautiful collect for All Saints' Day, and those of the burial office, after which Judge Savary, whose exertions were largely instrumental in the erection of the memorial, took away the red, white and blue covering from the monument. The hymn "For all the Saints who from their labors rest," was then sung. An incident then occurred which should be chronicled here. The Bishop of London laid upon the grave the bunch of flowers given him by the children of Grand Pre in the morning, saying: "I lay here the flowers given me today by the children of Grand Pre, upon the grave of him who in his day was the children's friend." Service closed with the benediction pronounced by the Bishop of London.

S P.M.—EVENING PRAYER—St. Luke's Parish Church.

Overflow services were held at the Methodist and Presbyterian Churches, kindly placed at the disposal of Congress by their pastors and congregations.

At the Methodist Church the preacher was the Bishop of Toronto; at the Presbyterian, Rev. W. Wilkinson, "The Wall Street Missioner."

At the parish church of St. Luke's the service was read by the Very Rev. L. W. Williams, D.D., Dean of Quebec; the lessons were read by the Bishops of Ontario and Montreal.

The organist was Mrs. Henry How, wife of the Rector of St. Luke's Parish.

The Bishop of Glasgow preached a sermon from the text: "And some began to cover His face," St. Mark, xiv., 65. He referred to the hardships of the Loyalists, so aptly described by Rev. Jacob Bailey in his diary, the visit of Samuel Seabury, the first American Bishop of his own Scottish Church, and the great gift of King George to the Church in Canada—the symbol of the unity of the great army of Christ.

He then spoke of the unveiling of the face of Jesus. The veil was the first mentioned instrument in the passion of Our Lord. There is another veiling of the face of Jesus, that by those who deemed Him dead. Today the rude irreverence of a past age is gone, but almost worse is the careless tolerance too often given to Christianity today.

But what else veils the face of Jesus? The apparent feebleness and ineffectiveness of the Church. How are we to receive in ourselves that power that alone can heal our maladies? There is one power that money cannot buy, nor science analyze, and that is love. It is good to pursue knowledge for its own sake, but in the final result you will deal with the problems of human nature. Why do we faint? Because, very briefly, we have forgotten the meaning of sin. Holy fear is the best sevenfold gift of the Holy Ghost. Holy fear is the gift that will uncover the face of Jesus to the men of this generation. Holy fear is that fear which makes us fear to sin because sin incapacitates us for performing the purpose for which we were created. We all need to cultivate the gift of holy fear because it destroys or impairs in us the capacity of divine lovers. In vain we attempt to veil the face of Jesus. We cannot hide our sins from Him. Touchingly He appealed to all to look unto Him who they had pierced.

At the close of the service the concluding prayers were read by the Lord Bishop of London who concluded the memorable service with the blessing: "The Lord bless you and keep you in all your work for Him and give you wisdom and courage, strength and understanding in all your undertakings for His glory, and the blessing of God the Father, the Son and the Holy Ghost be upon you now and always."

SEPT. 10, 1910—Excursion, Annapolis Royal to Digby:

At 9 a.m. the visiting Bishops and members of the Bicentenary Congress left Annapolis Royal by the steamer "Granville" for Digby. On board a interesting meeting was held, at which, on the suggestion of the Bishop of Nova Scotia, it was decided to send a message of greeting from the Canadian Church Congress to the English Church Congress, to be held shortly at Cambridge. The Bishop then expressed the thanks of the Congress to the Bishop of London and extended regrets that the memento to be given him was not yet ready.

In reply, the Bishop of London said he needed no memento of such a delightful visit. It has been one of the happiest events of his life.

The hearty thanks of the members of the Congress were then given to the people of Annapolis Royal, who without regard to creed, had opened their homes and their churches to the Congress. "Auld Lang Syne" was sung heartily and cheers given for the Bishop of Nova Scotia, and the Secretaries of the Bicentenary Commemoration and Church Congress.

THE BISHOP OF LONDON ON HIS VISIT TO CANADA.

While the foregoing portion of this volume was in press, the following article from the pen of the Lord Bishop of London, was published in the well-known Church magazine, *The Treasury*, of London, Eng. The Editorial Committee have taken the liberty of republishing it here.

"Why am I not a 'Roman Catholic?' 'Because I am an English Catholic.'" It seems a simple enough question and answer, but when it was asked and answered in the great Arena in Montreal 4,000 people sprang to their feet and 4,000 throats shouted assent.

Of course it was partly due to the sore feeling which had been engendered among all the Church of England people (and also the Presbyterians,) who, after lavishing their hospitality upon their Roman Catholic guests, had heard their religion characterised as 'soulless,' and had been told that half the Church of England at home were going over to Agnosticism and the other half going back to Rome.

Too much must not be made now of this deplorable utterance, as it had since been explained away by the speaker, and was at once repudiated by all Roman Catholic authorities on the spot; but no doubt, to a certain extent, it accounted for the note of confident defiance which rang out in that memorable shout during my speech in the Arena at Montreal.

But the shout meant, far more than that; it meant that the Church in Canada (or the Church of England in Canada, as it is still unfortunately called) is realizing more and more its Catholicity. Mere Protestantism in itself is thin and unsatisfying food for the soul, but the great, solid, satisfying truths of the Christian faith, brought down in the good ship of the Church from the time of the Apostles, the life-giving Sacraments, and the soul-inspiring Liturgies of the Catholic Church—these are positive treasures which the Church in Canada is beginning to value and delight in more and more.

This great meeting at Montreal was the last of a series of services and meetings in which we have been commemorating the Bicentenary of the Church of England in Canada, and the whole celebration of it was characterized throughout by the greatest enthusiasm.

From one point of view it was rather a misnomer to call it a 'holiday,' as I myself had a sermon or speech every day for a fortnight, and, in addition to this, the Bishop of Glasgow, the Bishop of Washington, and I, as the 'visiting Bishops,' were called upon every possible occasion for a "few words."

But what made it refreshing, and therefore a holiday, was the wonderful welcome, the genuine, spontaneous affection, and abounding hospitality, and the massed congregations which either listened reverently to our messages in church or cheered our speeches in the great halls.

The Bishop of Glasgow, with his Scotch humor, was a great 'asset,' especially at the receptions, and was immensely popular, and we all got to love the Bishop of Washington for his warm heart, and genuine humility, and never-failing good-humour.

We began, of course, at Halifax, and it is impossible to speak too highly of the courage and faith of the Bishop of Nova Scotia, who in the teeth at first of indifference and lukewarmness persevered with the idea of a new Cathedral to take the place of the old wooden pro-cathedral which was burned to the ground; and who has now brought round all the Church people in Nova Scotia to be proud of the beautiful new Cathedral, built on a splendid site in the centre of the town, which it was our first privilege at the Bicentenary to help to dedicate. It is hoped that some generous persons at home or over there will soon add the tower and the west front.

As so often happens at home, the meeting of a Congress of a whole Church wakes up people on the spot to the greatness of the Church as a whole, and the sight of twenty-three Bishops, walking in procession and the arrival of the delegates from all over Canada seemed just what was wanted, in addition to the appearance of the new Cathedral, to put new life and hope into the whole Church of Nova Scotia.

Drained of their men, both clergymen, and laymen, for the Northwest, both Nova Scotia and its neighbor, New Brunswick, are in danger of feeling left in a siding, but it would be the greatest possible mistake for the Church at home to starve or neglect the work in these two of the oldest Provinces in Canada, planted with great self-sacrifice largely by the pluck and energy of the United Empire Loyalists as they fled from the wrath of their fellow-countrymen after the War of Independence for their faithfulness to the old Flag.

After the dedication of the Cathedral came the 'degree-giving' at the oldest University in America—King's College, Windsor—founded, of course, as usual, by the Church, when many of us had the honor of becoming, either for the first time or again, D. D.'s., or D. C. L.'s.; then the Congress passed on to Annapolis, where it was my honor and privilege to leave a most beautiful Prayer Book, made especially for the occasion, and presented to the little wooden Church there by King George V.

Many covetous eyes had been cast upon it, especially at Halifax, and indeed from its size and splendour it would have been far more appropriate and safer from risk of fire, for it to be kept in the beautiful Cathedral at Halifax, but still Annapolis Royal is Annapolis Royal, and it is impossible to stand without emotion on the actual spot where, after the brave General Nicholson had allowed his equally brave French foes to withdraw with the honours of war from the fort which still looks down upon the beautiful Annapolis Basin, the first service (according to the rites of the Church of England) was held in the little chapel by Rev. John Harrison, in October, 1710. I speak from memory, but I think that Annapolis had previously been

seven times taken and retaken. This time, however, it was taken for good; and as before the service I hoisted, as requested, a new Union Jack on the flag-post in the fort, one could not but contrast with thankfulness the day when Annapolis Basin was red with blood with the state of the country now, when this great mass of French folk have settled down so happily under that same Union Jack, and have found it the safeguard of their liberties, and the security of their religion. 'We are so happy; tell the King how happy we are,' was the message I was asked to give by the Roman Catholic head of the St. Lawrence University at Quebec on my last visit, and would, no doubt, have been repeated this time if I had seen him.

After the little service had been held, and the Prayer Book had been presented, and speeches had been made about historic events at Annapolis in the past, we adjourned to the churchyard, where a monument was dedicated to the Rev. Thomas Wood, who had laboured so long and lovingly at Annapolis. I laid upon his grave a beautiful bouquet of flowers, touchingly given that morning by the children of Grand Pre (the scene of the poem of 'Evangeline') to me as 'the Children's Friend,' but which I passed on to him as one who in that district had been much more the 'Children's Friend' than I could hope to be.

I shall have no time to describe the beautiful steam, next morning, down the Annapolis Basin, and then across the Bay of Fundy, with glorious sunshine all the way to St. John, where, of course, we found ourselves in the Diocese of Fredericton and under the care of its most energetic and genial Bishop.

There were enough Bishops left (we had shed off several by that time to go round all the Churches of St. John (to be carefully distinguished, at the risk of great offence, from St. John's, which is the capital of Newfoundland), and we all did our best to give our messages at two churches apiece, while the Chaplain-General, who did yeoman's work all through among the men, had a mass meeting of men in the biggest hall of the town as well.

Then came another beautiful steam up the spacious St. John River for eighty miles to Fredericton, where the faith and love of Bishop Medley long ago built the dignified little Cathedral by the side of which he is buried. It was not exactly 'roses, roses' all the way, but it was private cars and private steam yachts all the way, and just as often loaned by Presbyterian or Roman Catholics as by Church-people. This is part of the noble generosity of spirit which breathes through Canada.

Fredericton reminds one of Salisbury or Lichfield. It has an old 'Cathedral Close' appearance about it, chiefly owing to Bishop Medley having surrounded his beloved Cathedral with young trees, which have now grown to a good height. Although it is the centre of Government and a Cathedral town it only contains about 8,000 people. Nothing could exceed the warmth of our welcome there, and the service in commemoration of the Bicentenary which was held there soon

after our arrival, and at which I preached to a great congregation. This really closed the Bicentenary services, as the great meeting in the Arena at Montreal (to which I have already alluded) was the opening meeting of the Convention of St. Andrew's Brothecood, which was to begin next day in that city.

Now what has been left upon my mind after this my second visit to Canada?

(1) There is, of course, first the splendid loyalty to the King. As some one truly and humorously said, 'God Save the King' is always at 'half-cock' in Canada. You have only to mention the King in a speech and the whole audience is singing 'God Save the King' before you know where you are.

(2) And this is with it combined a strong and salutary sense of independence. No one who understands his business will talk of "the Colonies." The sense of being a nation, and a growing nation, is strong upon Canada, and one can easily forgive a little 'pushfulness' in a young nation coming to the front, and in a lecture to a Canadian Club on "John Bull" I feel sure that I truthfully told them that John Bull, so far from being jealous of them, was like an old squire, who, being 6 ft. himself, looks with pride upon his son and hopes that he will be 6 ft. 4.

(3) Then there is the splendid hospitality and open-heartedness of a generous people. There is no 'shyness' in Canada, but the 'forthcomingness' of a people who are friendly and expect friendliness, who give you of their best and ask for nothing but affection in return.

(4) On the other hand, woe betide the man or woman who tries to patronize them in Canada, or is perpetually telling them what 'we do in England.'

Where the English emigrant has been a failure is where he has refused to adapt himself to Canadian ways and is quite sure that 'he knows all about it.'

I heard some rather sad stories of the 'chirpers,' as they are called, who come over from England and run down everything Canadian, and a terrible story was told me of a man who, having come over very inefficient and therefore, having been out of work all the winter, was kept by the kindness of Canadians. When on his usual subject of the badness of things some one reminded him that at any rate kind people in Canada had kept him for six months. "Well," said he, "so they ought; we owns 'em."

From all such emigrants may Canada be delivered, for the sake of the old country as well as the new.

(5) But what is the Church of England doing in Canada? Handicapped, as usual by starting late in the field, and sending no one to occupy fields now occupied by the greater public spirit of other Christian bodies, it has begun at last to realize itself, as I have already said, and put forth its powers.

On the day of the dedication of the Cathedral a telegram came from the Dean of the Cathedral of Columbia, to the Dean of the Cathedral of Halifax—from extreme West, that is, to extreme East—bearing God-speed and good wishes, and if the Church at home will only back up the Canadian Church in older Canada, in the great Northwest, and in British Columbia, there will be created in this new nation which is being born today—now several millions, destined, probably, to be 100 millions—a true Church spirit which shall weld the many constituent elements into one family, and do for Canada what the Church at home in its long history has done for the Motherland.”

BICENTENARY GIFT TO THE BISHOP OF LONDON.

At Christmastide, 1910, His Lordship the Bishop of Nova Scotia, on behalf of the Bicentenary Committee, forwarded to the Bishop of London, whose presence was so great an inspiration at the Bicentenary celebration, a bound edition of the Book of Common Praise, and an illustrated souvenir book of the Bicentenary, specially prepared for the purpose.

The book, beautifully bound in padded red morocco, rests in a case lined with red silk. The cover bears the arms of the Diocese of Nova Scotia stamped in gilt. The illuminating was done in excellent style upon parchment, by Miss Hayman, the art teacher of “Edgehill” Church Schools for Girls, Windsor. The first page bears the arms of Nova Scotia in colors. Then follows an illuminated address signed by the Bishop of Nova Scotia. The address reads as follows:

To the Right Reverend the Lord Bishop of London:

We desire to express to you our grateful thanks for your Lordship's goodness in coming to help us in Canada on the occasion of our Bicentenary celebration. We recognize that your visit has meant a great sacrifice of time and a great demand upon your physical and mental powers, but we trust your stay amongst us has had some pleasure for you. We assure you that your spiritual power has been felt and great good has been done in all directions by your visits. We believe that your weighty words, your kindly sympathy and strong personality will leave a mark upon the Canadian Church which no lapse of years can ever erase.

We pray for God's blessing upon you that you may long be spared to carry on the magnificent work for which you are known throughout the world.

On behalf of the Congress, I am,

My Lord, Most truly yours,

CLARE L. NOVA SCOTIA.

The next page bears the portrait of the Bishop of Nova Scotia with an illuminated border. Then follows a photograph of the interior and exterior of All Saints' Cathedral with the arms of the Chapter illuminated.

Next are photos of S. M. Brookfield, the Bishop's host while in Halifax, and "Brooklands," his residence. Another page is devoted to Edgehill pictures, with a border of red and white carnations, the school flowers. Then comes King's College pictures and the arms of the College. Then the grave of Rev. Thomas Wood, and St. Luke's Church at Annapolis Royal, with the King's Prayer Book given to the Canadian Church on the last page.

It is especially satisfactory to know that all the work, both of illuminating and binding, was done in Nova Scotia.

THE BISHOP OF LONDON'S REPLY.

Fulham Palace,

Dec. 27, 1910.

Dear Bishop:—The delightful memorial of my visit to you all has just arrived, and I must write at once to thank you for it.

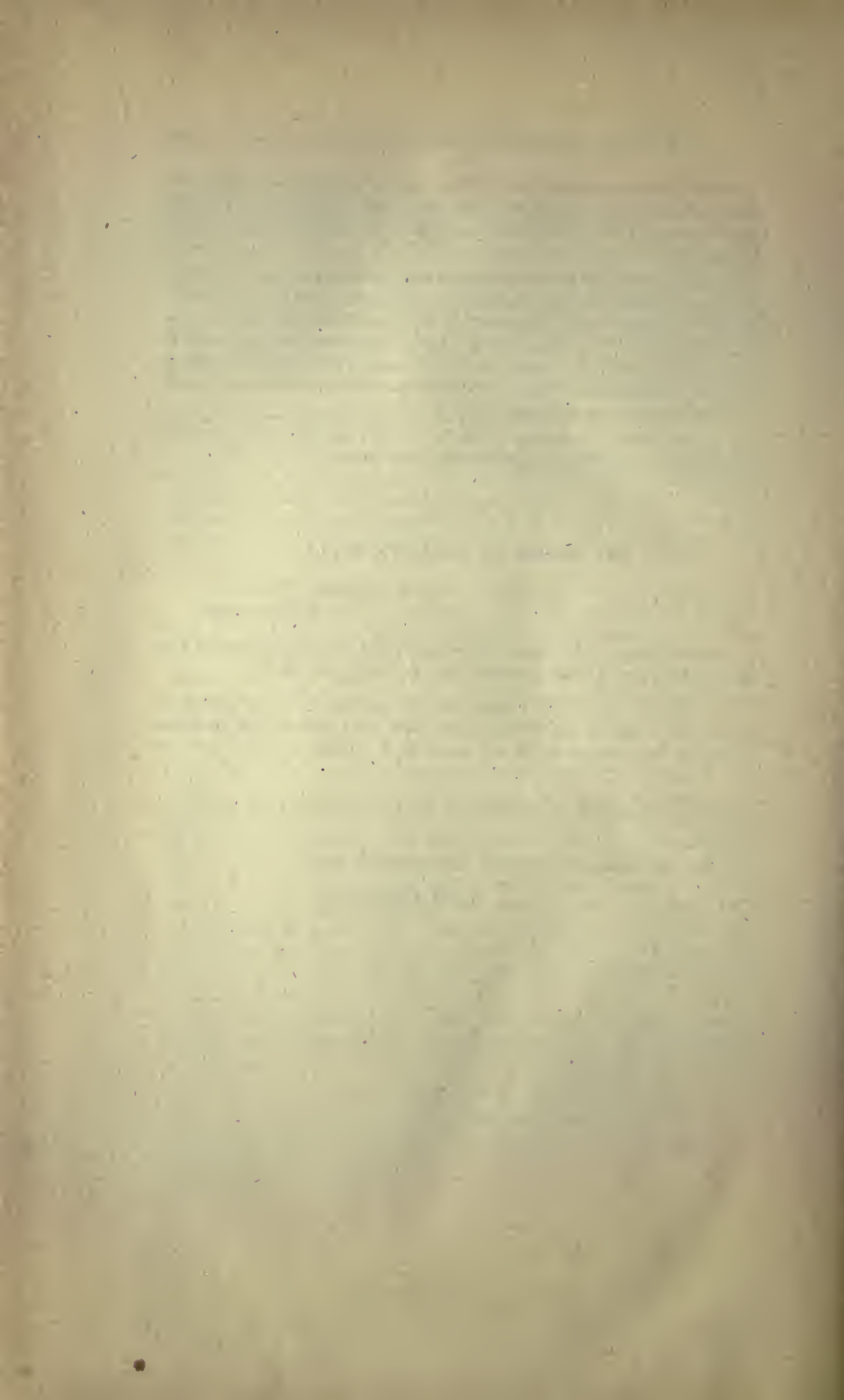
It was a very, very happy time to me, and it is delightful to think that I was of any help to you. The book will awlays lie upon my table and remind me of the many kind friends the other side of the Atlantic.

Give my kindest remembrances to the staff of your Cathedral Church.

May God speed you in your own splendid work!

Yours Affectionately,

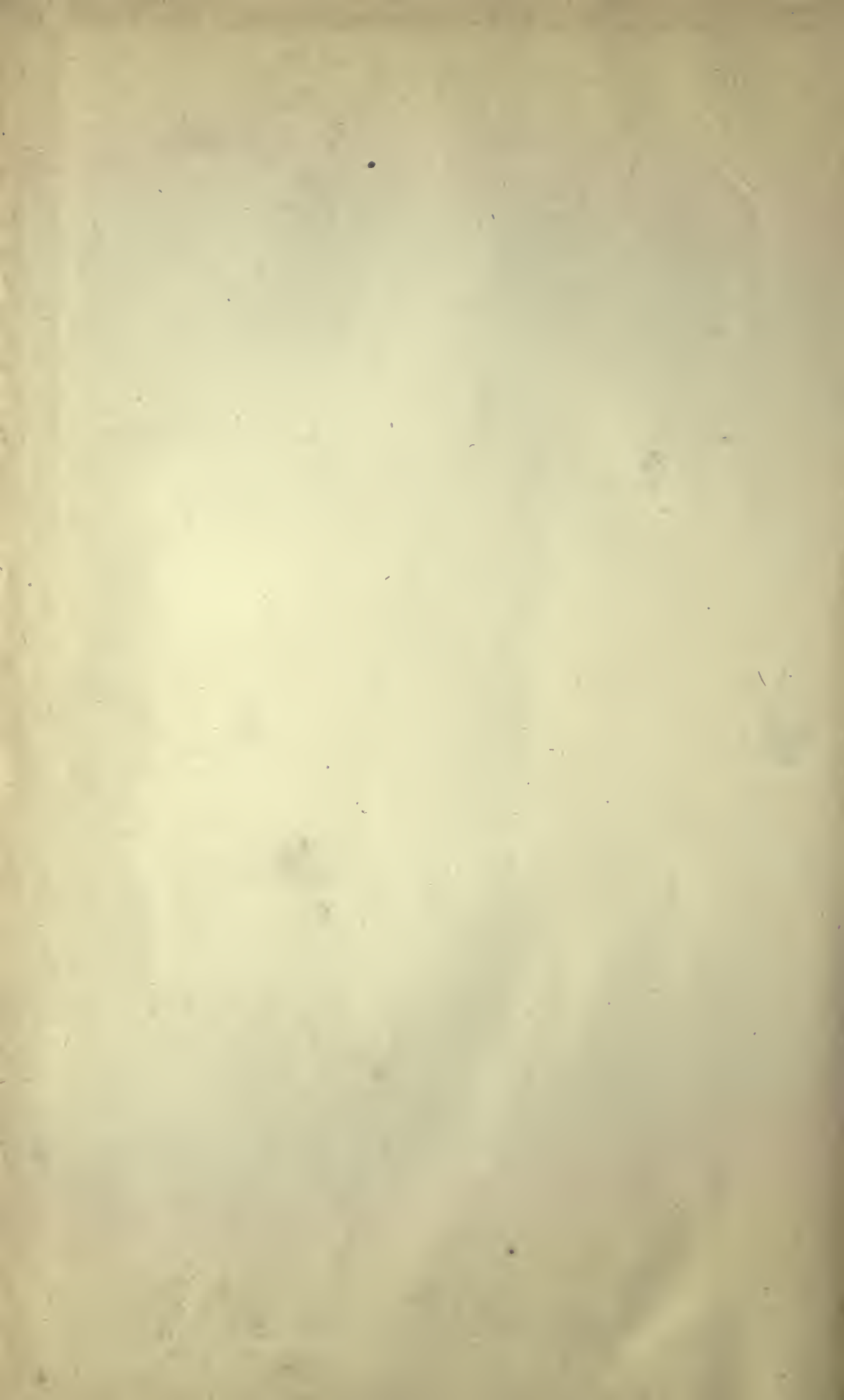
A. F LONDIN.











BX
5603
.C58
1910

THE OFFICIAL REPORT
OF THE OPENING OF
ALL SAINTS' CATHED-
RAL AT HALIFAX, N.S.
123203

BX
5603
.C58
1910

